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MANUALE
CONFESSARIORUM
Illiti
RUCHNA KNISICZA
SZPOVEDNIKOV
Navlaſztito
BRATTINSZKEH OTCZEV
Marianſzke y Seraphinſzke
BRATTOVSCHINE
SZVETOGA SKAPULARA,
y
SZVETE KORDICZE
Haſznovita kruto, prilichna, y potrebna, tak na ravnanye zdraveh, kak na razveſzelenye betesneh, y vumiraincheh:
Poſzlana
Iz
ZAGREBA
Od
PP. PP. FRANCZISKANOV
Vu vſzu Seraphinſzku Sz. Ladiſzlava Provinczju.

ZAGRABIÆ
Typis Joan. Barthol. Pallas, 1725.

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Lector quidem Libellum mirabitur esse miscellaneum, ac Latino-Croaticum; at censuram facilius ommittet, si se reflexerit, quòd Rubricæ & Benedictiones nonnisi Latino imprimenda sint syllabo. De cætero huic pusillo, plus præsumentibus majora jungendi opera, officium non præcluditur.

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Predgovor.

VNogi Poſtuvani Otczi haſznovito hotteiuchi duhovnu ſzvoiu chaſzt obnaſſati, y duhovnu haſzen, koriſzt, y dobichek okolu ſzvoich Ovchicz, polag dusnoſzti ſzvoie, tak poizkati, kak zadobitti; teskoche niſtarmanye guſztokrat, ter velike vutom (navlaſztito vu ravnanyu Brattovschiu) zpoznavati, y valluvati moraiu: Zrok pako thoga ne drugi, nego kaitym alli naturalſzke lahkote y vpuchavanya nato zmenkavaiu; alli kaiti prez vſzakoga nachina, pelde, y knisnoga navuka ſzvoie duhovne chaſzti y dusnoſzti obverſavati moraiu. Zatto, ovem teskocham daſze kullika tullika prechka poſztavi, y lahkota vcksa za-

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dobi; ovu mallu ruchnu Knisiczu, na pomoch recheneh szpovednikov, kot duhovneh Paszti-rov y Ravnittelov, navlaszti-to pako Brattinszkeh Otczev, szkup-chil ie, preszkebel y popiszal, on, koi szam ove vechkrat terhe zpoznal ie, y teskoche.

Perva szstranka ove ruchne Knisicze, zadersava poszel Brattovschine szvete Kordicze.

Druga, poszel Brattovschine szvetoga Skapulara.

Tretia zadersava poszel szvetoga chiszla.

Cheterta vuchi, kakszе betesniki moraiu ravnati, y vumiraiuchi. Ova vsza nutri zadersana, odperteie, y obilneie hocheti pokazati na konczu poszlavlen Index, illiti kazecz.

Præ-

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Præambula Christi,

Præfatio ad Concionatores, & Sacerdotes.

Piscatores hominum, Sacerdotes DEI,
Præcones altissimi, lucernæ dici,
Charitatis radio, fulgentes, & spei,
Auribus percipite verba oris mei.
Vos in Sanctuario mihi deservitis;
Vos vocavi palmites ego vera vitis;
Cavete ne steriles, aut inanes sitis,
Si mecum perpetuò vivere velitis.
Vos estis divinæ legis protectores,
Sal terræ lux hominum, ovium pastores,

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Muri domus Iſrael, morum correctores,
Judices Eccleſiæ, gentium Doctores.

Si legis protectio cadat, lex labetur,
Si ſal evanuerit, in quo ſalietur?
Niſi lux appareat, via neſcietur,
Et ni paſtor vigilet, ovile frangetur.

Vos cœpiſtis vineam meam procurare,
Hanc doctrinæ rivulis debetis irrigare,
Spinas atque tribulos prorſus extirpare;
Ut radices fidei poſſint germinare.

Vos eſtis in area boves triturantes,
Prudenter à palea granum ſeparantes;

Vos

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Vos habent pro Speculo legem ignorantes,
Populi qui fragiles sunt, & inconstantes.

Quidquid vident Laici vobis displicere,
Dicunt procul dubio sibi non licere:
Et quidquid in opere vident adimplere,
Credunt esse licitum, vitio carere.

Cum pastores ovium sitis constituti,
Non estote desides sicut canes muti,
Vobis non Latratus deficiant acuti,
Lupus rapax invidet ovium saluti.

Grex fidelis triplici cibo sustinetur:
Meo sacro corpore, salus quo augetur,

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Sermonis compendio, quod discretè detur,
Ciboque Corporeo ne periclitetur.

Ovibus tenemini vestris prædicare;
Sed quid, quibus, qualiter, ubi, quando, quare?
Debetis sollicitè præconsiderare,
Ne quis in officio, dicat vos errare.

Spectat ad officium vestræ dignitatis
Omnibus petentibus mea dare gratis,
Nec cujusque hominum munera prendatis,
Ne cum Giezi pariter lepram incurratis.

Gratis Eucharistiam plebi ministrate,
Gratis & absolvite, gratis baptizate.

Vo-

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Vobis data cælitus, cunctis gratis date,
Et Ovium ſalutem ſedulò curate.

Veſtra converſatio ſit religioſa,
Munda conſcientia, vita virtuoſa,
Regularis habitus, mensque gratioſa,
Nulla vos coinquinet labes criminoſa.

Nullus faſtus elevet ſtatum veſtræ mentis,
Graves in intuitu, habitus ſit teſtis,
Nihil vos illaqueet curis inhoneſtis,
Quibus claves traditæ regni ſunt cœleſtis.

Eſtote breviloqui, ne vos ad reatum,
Pertrahat loquacitas, nutrix vanitatum;

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Verbum quod loquimini, ſit abbreviatum,
Nam in multiloquio non deeſt peccatum.

Eſtote benevoli, ſobrii, prudentes,
Juſti, caſti, ſimplices, pij patientes,
Hoſpitales humiles, ſubditos docentes,
Conſolantes miſeros, pravos corrigentes.

Nam ſi ſic geſſeritis curam Paſtoralem,
Vereque vixeritis vitam ſpiritualem,
Poſtquam exueritis chlamydem carnalem,
Ego vobis conferam ſtolam immortalem.

Ri-

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Ritus cingendi Chordigeros S. Franciſci.

Primo Officiator *ante majorem Aram conſtitutus cum Fratribus coram* Sanctiſſimo, *incipit devote ut moris eſt:* Veni Creator Spiritus. *Quem Hymnum dum proſequitur Chorus, ille interim aſcendit Supremum Aræ gradum, factâq; reverentiâ* Sanctiſſimo, *poñit ſe ad cornu Epiſtolæ, ac benedicit primo chordulas modo, quo ſequitur.*

℣. Adjutorium noſtrum in nomine Domini. ℟. Qui fecit &c.
℣. Sit nomen Domini benedictũ.
℟. Ex hoc nunc & uſque in ſæculum.

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℣. Domine exaudi, &c.

℣. Dominus vobiſcum, &c.

Oremus.

DEUS qui ut ſervum ſolveres, Filium tuum funibus ligari voluiſti, bene✝dic quæſumus chordam iſtam, & præſta, ut famulus tuus, qui ea velut ligamine pœnitentiali cingetur, vinculorum ejuſdem Filii tui Domini noſtri JESU Chriſti perpetuò memor exiſtat, & in Confraternitate, in quam aſſumitur, ſalubriter perſeverans, tuis cum effectu ſemper obſequiis ſe alligatum eſſe cognoſcat. Per Dominum, &c.

Oremus.

Omnipotens ſempiterne Deus, qui peccatoribus veniam, & miſericordiam quærentibus, tuæ propitiationis indulgentiam tribuis: Oramus immenſam Clementiam tuam, ut hanc chordam bene✝dicere, & ſancti✝ficare digneris, ut qui eà pro peccatis ſuis cin-

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cinctus fuerit, & immensam pietatem tuam imploraverit, veniam, & indulgentiam tuæ sanctæ misericordiæ consequatur. Per Christum Dominum nostrum. Amen.

NB. Si præcingendi plures fuerint, aut fœmina; dicantur Orationes prædictæ in numero plurali, aut in genere fœminino.

Cingendo Confratrem dicat.

Præcingat te Dominus cingulo puritatis, & Confraternitatis nostræ, & extinguat in lumbis tuis humorem libidinis; ut maneat in te virtus continentiæ, & castitatis. Per Christum, &c. Pax tecum.

Officiator in præcingendo caveat, ne Confratres, cingat super alamydes, sed in loco subalamydeo, ubi consueti deportantur cinguli, ac supra vestem interiorem. Quod observetur & circa fœminas.

Porrigendo ei candellam dicat.

Accipe lumen Christi, in signum immortalitatis tuæ, ut DEO vi-

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vas; exurge à mortuis, & illuminabit te Christus. Amen.

Præcinctis Confratribus dicatur:

℣. Emitte Spiritum tuum, & creabuntur.

℟. Et renovabis faciem terræ.

Oremus.

DEUS, qui corda fidelium Sancti Spiritûs illustratione docuisti; da nobis in eodem Spiritu recta sapere, & de ejus semper consolatione gaudere. Per &c.

Quibus finitis, ordinatur Processio versicularii cantantibus Litanias S. Francisci, *ut sequuntur.*

LITANIÆ
Ad Seraphicum Patrem FRANCISCUM.

KYrie eleison.
Christe eleison.
Kyrie eleison.
Christe audi nos.
Christe exaudi nos.
Pater de cœlis DEUS, Miserere nobis.
Fili

Fili Redemptor mundi DEUS, Miserere nobis.

Spiritus Sancte DEUS, Miserere nobis.

Sancta Trinitas unus DEUS, Miserere nobis.

Sancta Maria Immaculatè Concepta, ora pro nobis.

Sancta Maria Advocata Franciscanæ Religionis, ora pro nobis.

Sancte Francisce Seraphice, Impetra nobis gratiam.

Sancte Francisce { Pater prudentissime, Initium Ordinis Minorum Patriarcha pauperum, Despiciens mundum, Exemplum pœnitentiæ, Vincens mundi vitia, Imitator Salvatoris, Ferens Christi stigmata, Jesu characteribus insignite, Norma castitatis, Forma humilitatis, Florens gratia, } Impetra nobis gratiam.

Via

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Sancte Francisce

Via errantium,
Medela infirmorum,
Columna Ecclesiæ,
Fidei defensor,
Athleta Christi,
Propugnaculum militantium,
Scutum inexpugnabile,
Malleus hæreticorum,
Conversio paganorum,
Erigens claudos,
Suscitans mortuos,
Mundans leprosos,
Chordigerorum origo,
Advocatus civitatis nostræ,

Impetra nobis gratiam.

Agnus DEI, qui tollis peccata mundi, Parce nobis Domine.
Agnus DEI, qui tollis peccata mundi, Exaudi nos Domine.
Agnus DEI, qui tollis peccata mundi, Miserere nobis.

In Capella S. Francisci Zagrabiæ, post Salve Sancte Pater, &c.

℣. Signa-

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℣. Signasti Domine servum tuum Franciscum.

℟. Signis Redemptionis nostræ.

℣. Visita prolem miseram Beate Pater Franciscæ.

℟. Et eam à somno mortis excita.

Oremus.

DOmine JESU Christe, qui frigescente mundo ad inflammandum corda nostra tui amoris igne, in carne Beatissimi Patris nostri Francisci passionis tuæ sacra stigmata renovasti; concede propitius, ut ejus meritis, & precibus crucem jugiter feramus; & dignos fructus pœnitentiæ faciamus. Qui vivis, & regnas in unitate Spiritus Sancti, &c.

Alii Versus & Orationes plures aut pauciores dicantur in fine Processionis, pro more Ecclesiarum nostrarum, sicut & ultima Benedictio.

Finita processione, Pater Director, ascendit pulpitum ad Confratres brevem sermonem habiturus: hic tamen

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men ſermo non eſt formandus ſecundum ſtyllum occurrentis Evangelii, ſed contexetur Exhortatio conformiter ad Confratres & Congregationem; v. g. de charitate, de vitio oppoſito; de Invidia, odio, &c. de Excellentia Confraternitatis, ac utilitate ejus &c. *prout denique cujuslibet ratio & pietas ſuaſerit; ita tamen, ut diſcurſus ſemper in emolumentum Confraternitatis tendat, ac inſtructionem ejus. Viſitationes infirmorum ſemper, & ut plurimum commendentur. Quas fortius perſuadebit, & efficacius, ſi* Pater Director *ſolus & mox, ac inaudiverit de infirmitate alicujus, eum viſitaverit, & viſitationes ſæpius deinceps continuaverit, donec patiens aut decedat, aut convaleſcat.*

Finita Concione & devotione, convocabit ad Sacriſtiam Neo. præcinctos; eorum Nomina & Cognomina ad Album Confraternitatis inſerturus, ac eos de obſervantia ac obligatione

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tione Regulæ instructurus ; ignorantia enim horum, non nisi à negligentia Instructorum sæpe sæpius prætendi potest. Plura te usus docebit, zelus & obligatio commonebit.

Antequam tamen è pulpitu descendas, prius finita exhortatione hanc infrascriptam clarè, devotè ac paulatim cum Confratribus deprecatiunculam ad S. P. Franciscum orare non intermittes : sicut nec sequentem pro aliis diebus Festivis.

MOLITVA
Po Brattinszkom Prodechtvu.

O Seraphinszki Szveti Otecz Ferencz, ti poboszen naszlednik y zaszravnik nai szladkesszega Jesussa raszpetoga, koi med drugemi Szvetczi tebe korunum oszebuine dike y lyubavi ie nakinchil (ar on dussu tvoiu z. szvetloszstium lyubavi zpunil ie, y na tvo-

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tvoiem tellu ſzvoie nai ſzveteſſe rane ponovil ie) za lyubav thoga iſztoga nai ſzladkeſſega Jeſuſſa proſzimote, da budes uſzigdar y uſzigder nas Otecz y Obranittel, Chuvar y Zagovoritel pri Goſzponu naſſemu, vu ſitku, y vu Szmerti.

Proſzimote takaiſſe, ô ſzveti Otecz Ferencz, lyubleni ſzamoga Boga Priatel, danam zproſzis od Goſzpona naſſega Jeſuſſa Chriſtuſſa pravo poſaluvanye, y opproſchavãye uſzeh grehov naſſeh.

O dobri Otecz, molli zanaſz, da Goſzpon naſs po ſzvoioi ſzvetoi dobroti y miloſzerdnoſzti vuchini naſz zpoznati, lyubiti, y ſelleti ſzebe zverhu uſzega; nai vuchini znami, damu na peldu tvoiu verno y ſztalno uſze vreme ſitka naſſega ſzluſimo.

O odicheni Otecz, ti Znanecz ſzamoga Boga, molli za naſz, da Goſzpon po ſzvoioi ſzvetoi milloſchi vuchini naſz ſzvoie prave

ſzi-

ſzine y kchere, y iſztinſzke naſzlednike; y da napunni duſſe naſſe onemi darmi, koiemi napunil ie tvoiu.

O krotki y ponizni Otecz Ferencz, mollimote tullikaiſſe za lyubav preſzveteMARIE Devicze, Maike Boſie (k-koioi ti velliku-ſzigdar imalſzi pobosnoſzt) danam budes y ſnyum zakupa Pomochnik y zavetye, kad greſne-Duſſicze naſſe iz tëll ſzvoich budu izhaiale.

Molli onda zanaſz, ô dobri Otecz! da Goſzpon naſs, ſztvorittel y odkupittel naſs, po ſzvoioi ſzveti milloſzerdnoſzti, y po vrednoſztih ſzvoie nai ſzveteſſe Mattere, kakoti y po naimeh tvoieh, y uſzeh ſzvetczev Boſyeh tak tvoiega kak drugeh uſzeh oſztalleh Redov, zapellya duſſe naſſe vu Paradyſus vekivechnoga Blaſenſztva; y danaſz vuchini prebivati ztobum y zevſzemi ſzvetczi Boſyemi vu diki ſzvoioi, na uſze veke vekoma, Amen.

Hic

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Hic indicetur dies, quo celebranda venient ſacra Confraternitatis, ad quæ audienda omnino ſtimulentur omnes.

MOLITVA
Po uſzagdaſnyem Prodechtvu.

VSzamogucſi vekivechni Boſe, oberni na naſz ochi miloſzerdnoſzti tvoie, za koie Szin tvoi iedini Jeſus Chriſtus, naſzvét ie doſſel, y kerv predragu na kriſu preleati ieſze doſztoial.

Neizgovornu tvoiu miloſchu ponizno proſzimo, da bich ſzerditoſzti tvoie (koiega zarad pregreskih naſſeh vredni ieſzmo) odnaſz odvernes, ter od pogibeli kuge, glada, y voiſzke, naſz miloſzerdno oſzlobodis.

Raſzveti Goſzpone poglavare naſſe Duhovne, y Szveczke, da naſz, na tvoiu diku y naſſe zvelichenie ravnaiu, ter ſzvoium ſzkerbium

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bium Szvetu Mater Czirkvu povekſſavaiu.

Vuſgi vú naſz Boſe, ogeyn lyubavi tvoie, da ſegyàmo praviczu tvoiu, y na ovom ſzvètu, Tebi, kakti dragi Szinki, ſzluſimo, à na drugom odvetek dike tvoie nebeſzko kralyeſztvo za dobimo.

Proſzimo y molimo Miloſzerdnoſzt tvoiu Goſzpone, za Nevernike, y krivovernike; za ſzuſnye, y greſſnike; za betesne, y vmiraiuche, dobrochinitele ſive y mertve; za verne duſſicze, y vſze oſztale naſſe potreboche.

Szmiluinamſze Goſzpone, pomozi, y ravnainaſz za ſzveto imè tvoie, date ſzada vú iedinoſzti vere, potlam pako vú pochinku vekivechnoga blaſenſztva hvalimo, y dicſimo.

Vſza ova dainam vſzamogucſi vekivechni Boſe, po Dragom Szinu tvoiem JESUSSU Chriſtuſſu, koi ſztobum ſive, y kralyuie vú ie-

di-

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dinoſzti Duha Szvetoga, Bogh na vſze veke vekoma, Amen.

Forma abſolutionis Generalis, dari ſolita Chordigeris S. Franciſci in articulo mortis, cum Indulgentijs Plenarijs.

Dicto Confiteor &c. *Sacerdos Franciſcanus dicit.* Miſereatur &c. Indulgentiam &c.

DOminus noſter JESUS Chriſtus per merita ſuæ Sanctiſſimæ Paſſionis te abſolvat, & gratiam ſuam tibi infundat: Et ego authoritate ipſius, ac beatorum Petri & Pauli Apoſtolorum ejus, & ſummorum Pontificum mihi in hac parte commiſſa, & tibi conceſſa, abſolvo te ab omni vinculo excommunicationis majoris vel minoris, & interdicti, ſi quod incurriſti; & reſtituo te unitati & communioni fidelium, & Sanctis Sacramentis Eccleſiæ. Item eadem

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dem authoritate absolvo te ab omnibus peccatis tuis, quibus contra DEUM fragilitate humana, vel malitiâ deliquisti, tibique relaxo omnes pœnas purgatorij, quas peccatis tuis commissis meruisti, concedens tibi remissionem, & indulgentiam plenariam omnium peccatorum, & cunctorum de quibus etiam non recordaris, aut oblitus fuisti, in quantum claves Ecclesiæ se extendunt; & restituo te illi innocentiæ, in qua eras, quando baptizatus (*vel* ta) fuisti: In nomine Patris, † & Filii, † Spiritûs Sancti, † Amen.

Quod si hac vice non decesseris, reservo tibi hanc gratiam usque ad extremum mortis tuæ articulum.

NB. *Infirmus chordulâ nunquam destituatur, sicut nec Scapulari, qui illud possidet.*

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Forma absolutionis Plenariæ à pœna, & culpa dandæ in articulo mortis Confratribus Sacri habitûs B. V. MARIÆ de Monte Carmelo.

Dicto Confiteor *ab infirmo si potest, vel ab aliis : subjungatur à Confessario*, Misereatur, & Indulgentiam &c. *Deinde prosequatur.*

DOminus noster JESUS Christus DEI Filius, qui omnia horribilia tormenta pro peccatoribus sublit, ut nos ad vitam revocaret, qui salvat omnes, & neminem vult perire; nec mortem peccatorum, sed vitam semper inquirit; ipse nunc suâ piissimâ misericordiâ te respiciat, avertat à te omnem iram, & indignationem, atque per indulgentissima misericordiæ suæ viscera tibi remittat universas iniquitates tuas, & quascunque pœnas ex rigore maximæ justitiæ suæ debitas.

Ego

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Ego autem ipsius Domini nostri JESU Christi indignus Famulus, & Minister, ex authoritate SS. Apostolorum Petri & Pauli, ac sanctæ Romanæ Ecclesiæ; item ex privilegiis per Summos Pontifices concessis Fratribus, & Confratribus Sanctissimæ Matris MARIÆ de Monte Carmelo: atque ex licentia, potestate, & commissione mihi à Superioribus concessa, in quantum possum, & debeo: absolvo te ab omnibus peccatis tuis; ac declaro te consequi indulgentiam plenariam, & remissionem omnium peccatorum tuorum; si tamen hac vice è vita migraveris; aliàs eandem tibi reservo indulgentiam pro ultimo mortis tuæ articulo. In nomine Patris, &c.

Item (*invocatis prius augustissimis nominibus JESU, & MARIÆ, ore aut corde*) Ego eadem authoritate tecum dispenso super omni negligentia, si quam contraxisti istum

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sacrum habitum deferendo ; & declaro , ac significo te Creaturam DEI fore absolutam hic, & ante Tribunal Domini nostri JESU Christi, ab omnibus pœnis tibi in purgatorio debitis propter peccata , quæ contra bonitatem DEI vivi, & veri commisisti , teque manifesto restitutam illi innocentiæ, qua in baptismo per sacrum Salvatoris lavacrum induta fuisti, in nomine Patris, & Filii, & Spiritûs Sancti, Amen.

Oremus.

Dominus noster JESUS Christus Pater misericordiarum , & consolator peccatorum,qui dixit: nolo mortem peccatoris, sed magìs, ut convertatur, & vivat; nec venit vocare justos, sed peccatores ad pœnitentiam; ipse sua ineffabili misericordia, & solita pietate ad veram cordis contritionem te vocet, & gratiam devotæ pœnitentiæ inspiret, ut dignè remissio-

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missionem negligentiarum tuarum acquirere, & indulgentias hujus sancti Carmelitici habitûs obtinere, atque cum electis ejus ad æterna gaudia valeas feliciter pervenire, Amen.

Oremus.

Adesto Domine supplicationibus nostris, & istam Creaturam ad tuam sanctissimam imaginem creatam, tuo proprio sanguine redemptam, tua providentia ineffabili conservatam, gubernatam, custoditam, & salvatam, quam nos in tuo sancto nomine ad participationem omnium bonorum spiritualium, & fraternitatem recepimus, benedicere digneris, & præsta, ut te largiente, devotè te diligat, te quærat, te inveniat, ad te tendat, & suffragiis hujus Sancti Ordinis Beatæ Virginis MARIÆ adjuta vitam percipere mereatur æternam. Per Christum &c.

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MARIA Mater gratiæ, Mater misericordiæ &c. ℣. Ora pro ea sancta DEI Genitrix. ℟. Ut digna efficiatur promissionibus Christi.

Oremus.

Defende, quæsumus Domine, Beata MARIA semper Virgine intercedente, istam ab omni adversitate creaturam tuam, & toto corde tibi prostratam, ab hostium propitius tuere clementer insidiis. Per Christum Dominum nostrum. Amen.

In omni tribulatione, & angustia, succurrat tibi pia Virgo MARIA. Amen.

In nomine Patris, & Filii, & Spiritûs Sancti, Amen.

Forma absolutionis Generalis, quæ solet dari Religiosis Fratribus agonizantibus.

Fratres circumstantes dicunt Confiteor &c. *Deinde superior agonizantis,*

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zantis, vel loco ejus alius Sacerdos dicit, Misereatur tui &c. Indulgentiam &c.

DOminus noster JESUS Christus per merita suæ sacratissimæ Passionis te absolvat, & gratiam suam tibi infundat: & ego authoritate ipsius, ac beatorum Apostolorum Petri & Pauli, & summorum Pontificum mihi in hac parte commissa, & tibi concessa, absolvo te ab omni vinculo excommunicationis majoris, vel minoris, & ab omni sententia suspensionis, & interdicti: & dispenso tecum in omni irregularitate, si quam contraxisti; & restituo te unioni, & participationi fidelium, necnon Sanctis Sacramentis Ecclesiæ. Eadem authoritate ego te absolvo ab omni transgressione votorum tui ordinis, & statutorum Papalium, Generalium, Provincialium, Custodialium, Localium, Synoda-

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lium & quorumcunque. Eadem authoritate te absolvo ab omni divino officio malè persoluto, horis indebitè transpositis, & dimissis. Item eadem authoritate ego te absolvo ab omnibus peccatis tuis, quibus contra DEUM fragilitate humana, ignorantiâ, vel malitiâ deliquisti, concedens tibi remissionem, & indulgentiam plenariam omnium peccatorum confessorum, & cunctorum, de quibus etiam non recordaris, aut oblitus fuisti, in quantum claves Ecclesiæ se extendunt. Item eadem authoritate ego te absolvo à pœnis purgatorii, quas pro peccatis commissis, & delictis in hoc mundo perpetratis, meruisti; restituendo te illi statui innocentiæ in quo eras, quando baptizatus fuisti: In nomine Patris, † & Filii, & Spiritûs Sancti. Amen.

Quod si hac vice non decesseris, reservo tibi hanc gratiam

usque

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uſque ad extremum mortis tuæ articulum. NB.

Hoc maximum privilegium indulgentiarum in mortis articulo Religioſis clauſtralibus (Quod idem puto eſſe ſentiendum & de aliis Confratribus ac Sororibus) *hac conditione, & onere à ſummis Pontificibus conceſſum eſt: ut qui legere ſciunt, Pſalmos Pœnitentiales cum ſuis Litaniis Omnium Sanctorum, verſibus & orationibus annexis dicant toties, quot ſunt hebdomada in anno, videlicet 52. Qui verò legere neſciunt, debent alia pia opera ad arbitrium ſui Confeſſarii facere. Vide Theat. Reg. V. abſol. n. 18.*

Regule, illiti Pravicze

Brattovschine Sz. Kordicze, Seraphinſzkoga ſzvetoga Otcza FERENCZA.

Koie vſzako letto, konchema jenkrat alli dvakrat meſzto Prodechtva, po

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miladeh Nedellyah, Brattom y Seſztram prechtettiſze moreiu, dapache y moraiu.

Perva.

POkehdob ſztrah Goſzponov pocheték ie mudroſzti; zatto zverhu vſzega nai pervich potrebno ie, da vſza ova Brattovſchina, ter vſzigdar, veliko ono Ime, y Diku Bosanſzku, kakoti y preſztrasnu nyegovu zmosnoſzt pred ochima ima: ne kakoti ſzlugi alli ſzlusbenicze boiechiſze od nyega kaſtige; nego kakti pravi ſzini y kchere Otchinſzko oppominanye y pokaranye nyegovo dobrovolno da primu. Zatto kakti od chemernch skodliveh kach, naiſze od grehov chuvaiu y hábaiu, navlaſztito pak od grehov ochiveſztneh, zbog koich Ime, y Dika Bosya med lyudmi y narodi blazniſze: nego bolle, daſze vu delleh milloſzerdnoſzti tak duhovneh kak tellovneh, kakoti

koti y vu oſztaleh dobrotah (koieſze kerſchanſzkoga Imena doſztoiaiu) marlivo y pobosno vſzaki dan nahagyaiu, y zverſſavaiu. Oyoga zapoved imamo y od Sz: piſzma, *daſze naimre tak nai ſzvëti ſzvëtloſzt naſſa pred lyudmi, da oni videchi naſſa dobra dëla, hvale y dishe Otczá Boga, koy ie na Nebu.* Y pokedob ſzami od ſzebe nikai nemoremo vuchiniti, nego vſza vu onom, kinaſz krepi, tho ie tho, vu Chriſtuſſu JESUSSU; zatto guſztokrat mollitiga moramu y proſziti; guſzto knyemuſze vtekati, y kakti kzdenczu vſze millosche y milloſzerdnoſzti priſztuplyavati, da them berse y lagle ono, kai proſzimo, zadobimo. One ſzvetcze, koieſzmuſzi za Patrone odebrali, kadaſzmu Sz: Kordiczum prepaſzani, za Priatele y zagovoritele pri Bogu terſzemoſze imatti; ar oni lyubc, brane y zagovariaiu vſze one tem

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bolle, kem bolleſze gdo nym zauffa, y vu ſzvoich teskochah preporucha. Kruto anda potrebno ie vſzem Brattom y Szeſztram ove Brattovschine znatti, da ne zadoſzti leprav ponizno **Odichenoga Sz. Otcza Ferenczа**, y oſztalle Seraphinſzkoga ovoga Reda ſzvetcze y ſzveticze (kakoti oſzebuinem zakonom *Sz. Antona Paduanſzkoga, Bonaventura, Bernardina, Petra od Alkantare, Kapiſtrana, &c.*) poſtuvati; nego ktomu tullikaiſſe potrebno ie, da ſzvet, chuden y pobosen ſittek nyhov, hvalena dëlla, y vſzem nam oſztavlene dobre pelde, naſzleduiemo.

Kadaſze pako pripeti Brattom, alli Szeſztram zkupaſze zeſztati, priſztoyſze, daſze (meſzto gresneh ogovorov, y nepoſtench razgoyorov) od ſitka oveh ſzvetczev

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zpominaiu y razgovariaiu; ter onak ſzercza ſzvoia na nyhovu hvalu, lyubav, y poſtenye, kakoti y na naſzleduvanye ſitka, zasgano y iedino da podignu: ar komuie drago od ſivlenya ſzvetczev kai chutti alli chtetti, takvomu nai nebude tesko y ſitka nyhovoga naſzleduvati: koi ſitek za drugo od Sz. M. Czikve popiſzan ne, nego nam na peldu, y daga naſzleduiemo.

Druga.

KRuto takaiſſe prilichno, y doſztoino bude, da poleg pelde y obichaia drugeh Brattovſchin, naſſa takaiſſe ima ſzvoie Rectore, Chaſztnike y Ravnitele; da onak druſina illiti obchina ove Sz. Brattovchine ſzlosno viedinana, na dobreh dël povekſſavanye, vu lyubavi y iedinoſzti, ſzvoiu krepoſzt od glave iemle: Pokchdob ovo vſzaku Brattovschinu, dapache y kakvu

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goder drugu obchinu nai bolle zdersava y poveksava. Brattovschina anda Sz. Kordicze vnoge poszvetu Chaszinike imenuie, y nym oblaszti delli: Zatto iz ove Brattovschine, raz Duhovnoga Otcza, imasze takaisse drugi szvetczki, pun razuma y razloga, Otecz (za drugi pako szpol Maika) zebratti; koi Otacz zdvemi Assessormi, illiti Priszesniki, y zchetiremi Tolnachniki, kakoti y ziednem Sekretariusem bude mogel zkozno ovu S. Brattovschinu ravnati; Vszeh pako oveh chaszti do letta leprav terpelle budu, akosze nepotverde. Vszagdasnya mensa dugovanya y poizle G. Otecz z- szvoiemi Assessormi bude mogel oppravlyati, y dokanchati, kak bolle vu Bogu bude szudil, da poszli oppravleni budu na vekszu koriszt y obchinszku haszen Brattovschine: Akobisze pak kakovo vekse dugovanye, illiti

liti poſzel pripetil, bude potrebno zezvatti y Tolnachnike. Sekretar takaiſſe pri vſzakom dokanchanyu, kulliko ie moguche, ima nazochi bitti, kakoti y navlaſztitto duhovni Otecz Brattovſzki, illiti Pater Director, komuſzu vſzi dusni pokorni bitti.

Tretya:

ZRok, za volyu koiega ie ova Brattovschina podignyena, ie ov: daſze po nyoi Goſzpodina Boga hvala y Dika, pobosnoſzt y ſztrah Bosy, po vſzem kerschanſztvu, ă navlaſztito vu orſzagu y kottaru naſſem pod zaſztavum Seraphinſzkoga Kapitana, Sz. OTCZA FERENCZA bolle zbugyava, zpunyava, y povekſſava. Zatto na obverſſavanye y povekſſavanye dobroth, pobosnoſzti y miloſzerdnoſzti, vſzaki ſzkozno y marlivo naiſze paschi y ſzkerbi, da kvaren neoſztane vu vremenu prilike, prez

prez vſzakoga duhovnoga dobichka y veſzelya; pokehdob vendar ſzveti Otczi Pape tullike Indulgentie y Proschenya tak letna, kak puna y obilna, Brattom y Szeſztram natto oſztaviliſzu y dobrovolno prikazali; koia naſz obilno oppominaiu, y na dobro genuti mogu. Y da ova neſzu ſzamohotno zmislena; Bulle, illiti liſzti Papinſzki ovoi Brattovſchini poſzlani y danni vſza odperto ſzvedoche: Tak Zagrebechkoi Brattovschini (drugem pako drugi) ſzveti Otecz Papa toga imena Vrban VIII. Letto 1642. vu odpertom liſztu ſzvoiem, troie puno y obilno Rimſzko daye y dopuscha proschenye vſzem Brattom y Szeſztram. *Pervich* onda, kada Sz. Kordiczu koi naſze vzeme, terſze predi pravdeno zpove y pricheſzti. *Drugoch*: na betesnoi y ſzkradnoi poſzteli, kad Brattovſzku Abſolutiu od

Brat-

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Brattovſzkoga Otcza, alli od drugoga, naſſega Reda, Patra vzeme: Y tho tak, da akobiſze betesnik nit zpovedati vech nemogel, ako leprav ſzlavno Ime JESUS, che ne iezikom, konchema z- ſzerczem zazove, y za grehe pokaiaſze, recheno proschenye, y odvezek zadobi. *Trettich:* Vſzako letto na dan vu Nebo vzetya prechiſzte Maike Bosye, tho ie tho, na velliku Maſſu, kiſze vu naſſoi Brattovſzki Czirkvi pravdeno zpove y pricheſzti, ter na nakanyenye Sz. Mattere Czirkve, y na nye povekſſavanye, kakoti y bludnikov poruſſavanye, navadne molitve bude mollil, recheno obilno hoche zadobitti proschenye.

Cheterta.

DA dobro nakanyenye vunaſz neohlade, y duh naſs zbog duhovne lenoſzti neoglade; potrebnoie rechium Bosyum vechkrat duſlicze naſſe nakermiti; zbog

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zbog cheſza na ſzvete y pobosne dukovne navuke y razgovore, na obchinſzka duhovna zpravischa, kakoti y na Sz. prodechtva, vſza Brattya marlivo imaiuſze zpraviti, koie ſzilno, ochiveſzto, y poſteno dello, oſzebuino doma nezaderſi. Kulliko god krat navadne takaiſſe obznaneſze proczeſſie, alli zbog obchinſzke kakove protreboche, alli na koi God ſzetcza naſſega Reda, nanye vſzi zevſzema imaiuſze pobosno zpraviti, kakoti y vſzaku mladu Nedellyu; po proczeſſiah pako prodechtva poſzluhnuti, y ſzveti zadny Blagoſzlov dochakati. Na ova y zpodobna obchinzka navadno leni, imaiuſze po Otczu duhovnom y Chaſztnikeh Kaſtigati; kakoti y oni, koy ſzvoie ſivlenye vu dugi ſzerditoſzti; vu krivichnom alli nepoſtenom zakonu zvellikum ſzveta zpachkum ravnaiu; Dapache pokarani, y kaſti-

kaſtigani ter nepobolsani, alli morebitti y nepokorni, moguſze kot gnilli y nehaſznovitti kotrigi, zmed obchine ſzvete ove Brattovschine ochiveſzto van izhittiti, y zathem z- Brattovſzkih knigh imena takoveh van izbriſzati.

Petta.

NA Proczeſſiah obchinſzkeh, y navlaſztito mladonedelſzkeh, pod Brattinſzkum zaſztavum dva y dva redom nai iddu; ktomu Kordiczu Sz. Ferencza poleg pobosne navade y obichaia drugeh naradov, naiſze neſzramuiu noſziti y kſzebi pripaſzati, kot znamenye, y czimer Seraphinſzke ſzvoie Brattovschine; tho ako vſzi chinili budu, ſzram meſzta nebude imal; ar znatti moraiu, daſze predi po poniznom vuſinczu, illiti proſzti Kordiczi vu Nebo potegnuti budu mogli, nego po gizdavom y bogattom zlatom lanczu, alli po z- ſzrebra

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y zlata tkanom poiaſzu, koia po ſzvoioi nichemurnoi Smechini, vech dolli, neg gori kviſzini nebeſzki, vleku y Smeche.

Seſzta.

COngregaczie, illiti duhovna zpravischa buduſze vſzigdar pochinyala od Popevke: *Hodi knam Duh ſzveti, &c.* tho ie tho: *Veni Creator Spiritus, &c.* pod koium popevkum, buduſze Kordicze blagoſzlavlyale, ter noviBratti y Szeſztre prepaſſuvalle, pomochium Brattovſzkoga Otcza, Maike, y Dekana. Zatem na Proczeſſie buduſze popevale Littanie Sz. Ferencza. Po proczeſſiah pako drugeh godov naſſega Reda, kadeie navada (kaktibi y morala bitti) buduſze popevale od nyh, ter nyhove laſztovite Littanie, y Mollitve natto prilichne. Ktomu po recheneh proczeſſiah, na diku y poſtenie Sz. y odichenoga Oltarſzkoga Sacramentuma; vſzigdar

vſzigdar zasgane voschene ſzvẽche, vſza Bratya y Szeſztre imaiu noſziti : Pred ſzvetem pako Sacramentumom , dva alli chetiri zmed obchine Bratti natto odlucheni , vellike veterne dupplere budu noſzili ; kakoti y druga dva Nebo , thoie tho , Baldakinum.

Szedma.

VSzaki anda , koi vu ovu Brattovschinu hocheſze zapiſzati , na zadoblenye gori rechenoga obilnoga proschenya, moraſze predi alli zevſzega ſitka, alli konchema od zadnye zpovedi pravichno zpovedati, y pricheſztiti ; zathem pako vechkrat po godeh ſzvetczev y ſzveticz naſſega Reda ; ktomu priyeti y zapiſzani , kulliko bude moguche , y prilichno , da vſzaki dan Sz. Maſſu poſzluhnu , y tho oſzebuino vu oneh Czirkvah , koiemſzu bolle obligati y zavezani , tho ieſzt , vu hoih z-ſzvetum Kordiczum ieſzu

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prepaſzani, y vu broi ſzvete Brattovschine vzeti y prieti. Item: zbog uffanya obechanoga dobichka duhovnoga, naiſze zkerbe Bratti y Szeſztre, da y oſztalla druga dobra della, navlaſztito miloſzerdnoſzti tak tellovne kak duhovne neoſztave; ar rechene Bullæ Papinſzke vſzem ova chinechem onak zaplatek duhovni obechu, y themi rechmi: *Vſzi Bratti y Szeſztre, koyſze vu rechenih Fraterſzkih Czirkvah, alli Kapellah, na dan Sz. Ferencza, Antona Paduanſzkoga, Bernardina, Szete Klare &c. zpoveiu y prichefzte; rechene Czirkve pohode, y vunyh budu pobosno, mollili; koi dan zmed rechenih tho vuchine, ſzedem letth, y tulliko krat 40. dan proſchenye zadobitti hotte: Item kulliko krat Sz. Maſſe ondi budu poſzluſſali; alli budu pod Sz. Officium̃, koiſze vkoruſu od Patrov vechkrat vſzaki dan obverſſava, alli doidu na obchinſzka zhodischa; alli ako vboge y putnike*

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na sztan primeiu ; alli mir med nepriatelmi vuchine po szebi alli po drugom : Takai koy mertva tella, budi Brattinszka alli Sztranszka na pokop zprevode ; kakoti y Bosansztvo, illiti Sz. Sacramentum, kadsze kbetesnikom prenassa, y po proczessiah ; Alli koy k-szprevodu nebi mogli doszpetti, che na glasz zvonov, ienkrat Otecz nass y zdravu Mariu reku ; alli za preminuche Bratte y Szesztre 5. Otecz nassev, y 5. zdravih Marij zmolle : alli ako bedaszte y neznaiuche zapovedi Bosye y Czirkvene, y koiaszu na zvelichenye chloveku potrebna znatti, budu navuchali ; alli koiega bludnika y Gresnika na put zvelichenya dopellaiu, alli kakov goder lyubavi y pobosnoszti kerschanszke poszel vuchine ; tulliko krat za vszaki recheni chin, sesztdeszet dan proschnya, od grehov szvoieh, y pokore, illiti muke y kastige, koiebi za szvoie grehe vu purgatoriumu morali negda terpetti, odvezek hotte zadobitti. Ovoszu

ſzu rechi, y obechanya Papinzka; zkoich lahko vpamet ie vzetti haſzen, y iakoſzt ove Sz. Brattovſchine.

Oſzma.

POkchdob imenom ove Bulle Papinzke y Brattinſzke oppominamoſze na vſza dobra dëla, navlaſztito lyubavi proti Bogu y blisnyemu; zatto krutto potrebnoie, daſze naſſi betesniki nezapuſzte; nego kak berse koi Bratt alli Szeſztra obettesa, alli na teskom vremenu bude, taki duhovnomu Otczu ove Brattovſchine nekaiſze na znanye daa; koi zeznaiuchi potrebochu, pohoditti mora betesnoga, ter zſzvetemi y potrebnemi Sacramentumi okrepiti, y razveſzeliti. Vſzi pako Bratti y Szeſztre, za Bratta alli Szeſztru ſzvoiu betesnu ponizne mollitve G. Boghu alduvati nai nepreſztaneiu; betesnoga vechkrat pohoditi, y nemochno-

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mochnomu podvoritti, dapache na ovch pohagyanye oſzebuine y prilichne Bratte y Szeſztre zebratti y odluchiti krutto bude hvalle vredno y potrebno : Mertvecza pako vellikum Brattinſzkum lyubavium kmatteri zemly zprevoditi, pokopati, y za pokoinoga alli pokoine duſſiczu navadne molitve pobosno zmollitti, y G. Bogu alduvatti, ne leprav Brattinſzka, nego y naturalſzka ie dusnoſzt ; ar kak mi drugem poſzudimo vu ſivlenyu, takovnam po ſzmerti hoche bitti y povracheck.

Deveta.

Poklakamſze priſztoy vſzakomu Bosyemu kerscheniku, daſze vſzigdar zahvalnoga izkase G. Bogu, za vſza dobrochinyenya, y dobro prieta od nyega ; zatto vſzaki Bratt y Szeſztra vyutro rano gori ſztavſſi hvallu mora zdatti Goſzpodinu Bogu, Blaſenoi

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prechiſztoi Deviczi MARY, ſzvetomu Angelu Chuvaru, y ſzvetem Patronom, kak y Patronuſſiczam ſzvoiem, pobosno nym zahvallechi za obrambu preſeſztne nochi; y vſze pochettoga dneva naklonivſſi y izruchivſſi nym ſzvoie poſzle; da onak ſzrechneie vu Blagoſzlovu Boſyem on dan, ter prez greha zprevodi. Tak ravno vecher, kada idde zpatt, vſzem gori rechenem, duſſiczu ſzvoiu nai zruchi, za preſeſztnoga dneva ſzrechu nym nai zahvalli, za nochnu pako obrambu ſze preporuchaiuch, y za vſze ſzvoie grehe, predi neg zaſzpi, poſalluiuch.

Deſzeta y Zadnya.

ZVerhu vſzeh navadneh y gori rechench mollitvih, vſza Brattya y Szeſztre, za Brattinſzku ſzvoiu dusnoſzt, y na zadobleny e Papinzkoga proschenya, vſzaki dan nekai molle, 7. krat Otecz naſs, y 7. krat Zdrava Maria, y

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iednu Versu Bosyu; takvem vandar zakonom y nakanyenyem; daſze 5. Otecz naſſev, 5. zdraveh Mary, y vera Bosya, zmolli na hvallu y diku pet ran Christuſſeveh, napredek Sz. M. Czirkve, y za ſzrechen mir, y obchuvanye Kralya, Orſzaga y Varaſa naſſega, kakoti y Brattovſchine ove Seraphinſzke. Jeden Otecz naſs, Zdrava Maria, za Mertve dusſicze naſſeh pokoineh Brattov, y Szeſzter. A drugi Otecz naſz, y Zdravu Mariu za ſzvetoga Otcza Papu, kye ovo Proschenye Brattovschini dal. Vſza pako Brattya y Szeſztre med ſzobum daſze lepo lyube, y vugodno pogagyaiu, kakti pravi Szini y kchere iednoga Otcza, krotkoga y poniznoga Ferencza; da onak nebudu ſuprotivno ſitku ſzvoiemu Imc noſzili, koie vſze ieden Seraphinſzke lyubavi Vuſinecz zvezal ie.

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Na pokonecz vendar koncza, znattye potrebno, da vſza ova vu rechenech Regulah popiſzana, y zaderſana, niednoga Bratta nitti Seſztru pod ſzmertni greh nezavesuiu; nego, ako rechena budu obdersavali, rechenoga Proschennya budu y delniki: kiſze pak zpech vu Nebo doiti uffaiu, od ſegurnoſzti ovoga puta dalleko zabludiliſzu, nitt Chriſtuffa Odkupittela ſzvoiega, naſz onak kſzebi vabechega, poſzluhnitti hotte: *Fratres obſervo vos, ut digne ambuletis vocatione, qua vocati eſtis.* Ad Galat. 6. Brattya, y Szeſztre proſzimvaſz, da vrednoy doſztoino onemi hodite putmi, koiemi zvani ieſzte. Pravem pako y iſztinſzkem Naſzlednikom obeche: *Quicunque hanc Regulam ſecuti fuerint, pax ſuper illas, & miſericordia DEI.* Ibidem. Koy goder ovu Regulu naſzleduvali budu, y obdersavali; Mir zverhu nyh, y

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Milloſzerdnoſzt Boſanſzka; koiega Mira Milloſztivni Boſé, po Naimch y prosnyah ſzvetoga Ferencza, neſzkrattinam vuſivati, na vſze veke vekoma. Amen.

NB. *Pater Director in fine omnium, vel poſt ſingula capita, exprobret defectus & negligentias, à Confratribus & Sororibus hactenus contra ſatas regulas committi ſolitas; & ne deinceps contra eaſdem erretur, aut peccetur, zelosè exhortabitur; ſeque ipſum primus in bonum exemplum omnibus ſi exhibuerit, eò fortius ad ſequellam ſui & verborum ſuorum ſtringet Auditorium, nec tam facile Oves vocem clamantis Paſtoris inauditam admittent. Interim mox præſitati duo textus*, ad Gallatas 6. *themata* (*pro Sermonibus ad Confratres*) *inepta non judicantur: plura ad propoſitum in Sacris Paginis Sedulus inveniet Lector, ſi cum accremento animarum ſuos morales fabricare, & applicare contenderit ſermones.*

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Studioſiſſimum tenebit Ordinem, ſi ſingulis vicibus in ſingula, & illa invehatur vitia, in quæ populi major eſt audacia, proclivior malitia: ut ſi multiplicatos viderit detractores, infamatores, obmurmuratores, ſuſurones, &c. *excandeſcat in deteſtandum* detractionis *vitium. Si diuturnam iram adverterit foventes, nec reconciliari curantes, invehatur contra nocivum vitium*, Iræ. *Et ſic de cæteris 7. vitiis capitalibus, ac totidem virtutibus oppoſitis, de quibus in parte etiam inſinuatum eſt ſuper; & vale.*

Ritus recipiendi ad S. Ordinis Carmelitarum beneficia.

Perſona recipienda genu flectat ante Altare majus; vel ante Altare B. Virginis, & tunc Superior Ord. Carm. vel alius Sacerdos de licentia ejuſdem, ſuperpelliceô, & ſtolâ indutus, dicat:

An-

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Antiph: Suſcepimus DEUS.

Pſalm. 47.

MAgnus Dominus, & laudabilis nimis; in civitate Dei noſtri, in monte ſancto ejus.

Fundatur exultatione univerſæ terræ mons Sion; latera aquilonis, civitas Regis magni.

DEUS in domibus ejus cognoſcetur; cùm ſuſcipiet eam.

Quoniam ecce Reges terræ congregati ſunt; convenerunt in unum.

Ipſi videntes ſic admirati ſunt, conturbati ſunt, commoti ſunt: tremor apprehendit eos.

Ibi dolores ut paturientis: in Spiritu vehementi conteres naves Tharſis.

Sicut audivimus ſic vidimus in civitate Domini virtutum, in civitate DEI noſtri; DEUS fundavit eam in æternum.

Suſcepimus DEUS miſericordiam tuam: in medio templi tui.

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Secundùm nomen tuum Deus, ſic & laus tua in fines terræ: juſtitiâ plena eſt dextera tua.

Lætetur mons Sion, & exultent filiæ Judæ: propter judicia tua Domine.

Circumdate Sion, & complectimini eam: narrate in turribus ejus.

Ponite corda veſtra in virtute ejus; & diſtribuite domos ejus, ut enarretis in progenie altera.

Quoniam hic eſt DEUS DEUS noſter in æternum, & in ſæculum ſæculi: Ipſe reget nos in ſæcula.

Gloria Patri, &c.

Pſalmus 132.

Ecce quàm bonum, & quàm jucundum: habitare fratres in unum.

Sicut unguentum in capite: quod deſcendit in barbam, barbam Aaron.

Quod deſcendit in oram veſtimenti

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menti ejus: ſicut ros Hermon, qui deſcendit in montem Sion.

Quoniam illic mandavit Dominus benedictionem: & vitam uſque in ſæculum.

Gloria Patri, &c. *Quo finito dicatur.*

Antiph. Suſcepimus DEUS miſericordiam tuam in medio templi tui, ſecundùm nomen tuum DEUS, ſic & laus tua in fines terræ: juſtitiâ plena eſt dextra tua.

Kyrie eleiſon, Chriſte eleiſon, Kyrie eleiſon. Pater noſter.

NB. Si mulier recipienda ſit, vel plures ſimul recipiendi, immutetur genus, & numerus in ſequentibus Verſiculis & Orationibus.

℣. Et ne nos inducas, &c.
℟. Sed libera nos à malo.
℣. Salvum fac ſervum tuum.
℟. DEUS meus ſperantem in te.
℣. Mitte ei Domine auxilium de Sancto.
℟. Et de Sion tuere eum.

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℣. Nihil proficiat inimicus in eo.
℟. Et filius iniquitatis non apponat nocere ei.
℣. Domine exaudi, &c.
℣. Dominus vobiscum, &c.

Oremus.

SUscipiat te Christus in numero fidelium suorum, & nos licet indigni te suscipimus in orationibus nostris; concedat tibi Deus per Unigenitum suum Mediatorem DEI ac hominum, tempus bene vivendi, locum bene agendi, constantiam bene perseverandi, & ad æternæ vitæ hæreditatem feliciter perveniendi. Et sicut nos hodie fraterna charitas spiritualiter jungit in terris, ita Divina pietas, quæ dilectionis est auctrix, & amatrix; nos cum fidelibus suis conjungere dignetur in cœlis. Per eundem Christum Dominum nostrum.

℟. Amen.

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Oremus.

Adesto Domine supplicationibus nostris, & hunc famulum tuum, quem in tuo S. Nomine ad participationem omnium bonorum spiritualium, & ad fraternitatem recipimus hujus sanctæ Religionis Beatæ Genitrici tuæ Virgini MARIÆ specialiter dedicatæ, benedicere digneris; & præsta, ut te largiente devotus in Ecclesia persistere valeat cum augmento virtutum, atque suffragijs hujusmodi Sacri Ordinis adjutus, vitam percipere mereatur æternam. Qui vivis & regnas in sæcula sæculorum. ℟. Amen.

Deinde conversus ad scapulare, illud benedicat, ut sequitur.

Benedictio Scapularis B. V. MARIÆ.

Accensam candelam habeat.

℣. Ostende nobis Domine misericordiam tuam.

 ℟. Et

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℟. Et ſalutare tuum da nobis.
℣. Domine DEUS virtutum converte nos.
℟. Et oſtende faciem tuam & ſalvi erimus.
℣. Domine exaudi, &c.
℣. Dominus vobiſcum, &c.

Oremus.

SUppliciter te Domine rogamus, ut ſuper hunc habitum ſervo tuo imponendum bene✝dictio tua benigna deſcendat, ut ſit benedictus, atque Divina virtute procul pellantur hoſtium noſtrorum viſibilium, & inviſibilium tela nequiſſima. Amen.

Oremus.

Caput omnium fidelium DEUS, & humani generis Salvator, hunc habitum, quem propter tuum, tuæque Genitricis Virginis MARIÆ de monte Carmelo amorem, atque devotionem, ſervus tuus eſt delaturus, dexterâ tuâ ſancti✝fica, & hoc quod per illum myſticè datur

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tur intelligi, tuâ ſemper cuſtodiâ corpore & animo ſervetur, & ad remunerationem perpetuam cum ſanctis omnibus feliciſſimè perducatur. Qui vivis & regnas in ſæcula ſæculorum. Amen.

Oremus.

Creator, Conſervator, & Salvator omnium, largitor humanæ ſalutis DEUS, & dator gratiæ ſpiritualis, bene✝dictionem tuam ſuper hunc habitum immitte; ut quicum geſtaverit, cœleſti virtute munitus, fidem integram, ſpem firmam, & charitatem deſideratam teneat, & à te nunquam ſeparari permittas. Qui vivis & regnas in ſæcula ſæculorum. Amen.

Aſpergatur aquâ benedictâ.

Hic illud imponat recipienti, dicens:

Accipe devotè hunc habitum benedictum: precantes ſanctiſſimam Virginem, ut ejus meritis illum perferas ſine macula, & te

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ab omni adversitate defendat, atque ad vitam perducat æternam. ℟. Amen.

Deinde dicat :

Ego ex potestate mihi tradita, & concessa, suscipio, ac recipio te ad participationem omnium orationum, disciplinarum, precum, suffragiorum, Eleemosynarum, jejuniorum, vigiliarum, Missarum, horarum Canonicarum, ac cæterorum bonorum spiritualium, quæ passim, die, noctúque, cooperante misericordia JESU Christi, à Religiosis hujus sacræ Religionis peraguntur. In nomine Patris ✝, & Filii ✝, & Spiritûs S. ✝ Amen.

Postea signo Crucis benedicat Personam recipientem, dicendo:

Bene✝dicat te Conditor cœli & terræ, DEUS Omnipotens, qui te eligere dignatus est ad Beatissimæ Virginis MARIÆ de monte Car-

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Carmeli ſocietatem, & confraternitatem: quam precamur, ut in hora obitus tui conterat caput ſerpentis, qui tibi eſt adverſarius, & tandem tanquam victor, palmam, & coronam ſempiternæ hæreditatis conſequaris. Per Chriſtum Dominum noſtrum. ℟. Amen.

Deinde aſpergatur perſona recipiens aquâ benedictâ; deinceps nomen & cognomen ejus adnotetur, adnotatum (in Provincia S. Ladislai) Varasdinum mittatur ad Capitalem hujus Congregationis Album inſerendum.

Kra-

Kratek Navuk za Bratte y Szeſztre Marianſzke Brattovſchine Sz. Skapulara.

NAi pervich znatye potrebno, da nai Szveteſſa Matti Boſya MARIA, Szvetomu Simonu Stok Reda Karmelitanskoga Generaliſſu ieſzezkazala, y nyemu Szvetoga Skapulara zovemi rechmi ie podalla: *Uzemi unogo lyubleni moi Szin ov Reda tvoiega Skapular, znamenye Brattovſchine moie, tebi, y uſzi Karmēlitam oſzebuini Privilegium, y Milloſcha: vu koioi gdogod vumre, on vekivechnoga terpel nebu egnya.* Nut znamenye zvellichenya, nut Segurnoſzt vu pogibelih, Sznobok mira, zaveſz vekivechnoga Blaſenſztva. Natto pako, da gdo tak oſzebuine Milloſche zadobiti bude mogel, y da uſzeh takaiſſe dobreh dell, y naimov vſzega Reda

da Karmelitanſzkoga, da pache y uſze obchinſzke Szvete Mattere Czirkve delnik poſztañe, ova dolle podpiſzana troia, budu na znanye, y obderſavanye potrebna.

Pervo ie: Blagoſzlovleni Skapular od Poglavara Reda Karmelitanſzkoga, alli Snyegvem dopuſchenyem od drugoga moraſze prietti. Drugo ie: Ime nyegovo vu Knigu Brattovſchine natho odluchenu naiſze zapiſſe. Tretye ie: Tia do Szmerti imaſze noſzitti; koi Skapular chebiſze raſztergel, razdrapil, alli pogubil, drugoga blagoſzlovlenoga bude ſzlobodno naſze vzetti, y poſztaviti.

Drugoch, da uſzi Bratti y Szeſztre Szvetoga toga Skapulara, razgorirechench velikeh Miloſchih, ove takaiſſe oſzebui ne ovoi y ſzamoi Brattovchini dane, y do puſchene Miloſche, y Privilegiuma [koiſze Bulla Sabbatina zove] delniki bitti mogu. Koie vuthom

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sztoy, da nai Milosztiuneſſa Maika nai zviſeneſſe ove Brattovſchine Patrona, ne lepravdabi vu ſitku, y na Szkradnye vuri Brattom y Szeſztram rechenem verno y ztalno ſzluſila, y dvorila, nye zagovarjaiuchi, nye branechi; nego takaiſſe vu Purgatoriumu navlaſztito po ſzmerti, taki pervi Szobotni dan nye zoſzebuinem Zagovorom, prelyublenemi naymi ſzvoiemi, y prehaſznovitom pomochium ſzvoium, pohagya, y na goru ſitka vekivechnoga zapelyava.

Na za doblenye, pako Duſſi ove kruto haſznovite rechene Miloſche, potrebno bude nai pervich; da uſzaki polek ſzvoga ſztaliſſa, chiſztochu bude obderſaval, Drugoch da oni koy chtetti znaiu, Horas Canonicas, toieto officium malli Maike Boſye (koiega Patri Francziskani Curſus B. V. imenuiu) uſzaki dan moliti imaiu; koy pak chtetti neznaiu, raz Czirke-

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nich poſztov, kak po Petkeh y Szobotah, taky po Szredah od iellisſa Meſza habati budusze dusni, ako rechene dneve Sz. Bosich neopadne. Akobisſze pako pravichnem Zrokom pripetilo, daſze ni officium moliti, niti habanye od iellisſa Meſza obdersavati nebi moglo; takovem personam Zpovednik, y za vremena Otecz Duhovni the Brattovschine, Director, y Ravnittel rechena, na druga dobra y poboſna della (koia zversavali budu) preobernutti bude mogel. Ovo vendar ie dobro trebi vpamet uzetti, da rechenoi dusnoszti nevchine za doszta oni, koy officium mali, od prechiſztoga pryetya, alli koie zpodobne kratke molitve zverſſavaiu. Tulikaiſſe (kak vnogi vman vpucheni ſtimaiu) ne zadoszti uszaki dan ſzedem Otecz naſſev y 7. Zdraveh Mary zmoliti; neg che uszaki dan na hvalu y Diku naiſzve-

teſſe

teſſe Maike Marie rechena molili budu, cheterdeſzet dan proſchenyc zadobiti hotte.

Tretich: Zadobe uſzi on dan, kadſze vu thu Brattovſchinu zapiſſeiu, ako zpravim poſaluvanyem ſze zpovedu y pricheſzte, uſzeh ſzvoich grehov obilno proſchenyc.

Chetertich: Uſzem Brattom y Szeſztram na zkraduoy vuri, Zpoved nik, komu nato oblaſzt danna ic, y dopuſchena, obillen odvezek, illiti Abſoluczziu Generalſzku (koia obilno proſchenie vu ſzebi zaderſava) datti more; ako pako on iſzti krat koiemu nebiſze pripetilo preminuti, tak muſze do zkradnyc vure, ſivlenya nyegvoga, tha Miloſcha Zachuva.

Na pokonecz koncza uſza gori rechena niednoga, nit pod Szmertni, nit pod malli Greh neveſeiu, ako raſz toga vu ſzebi neſzu grehi; nego vſzuprotivnom pripeche-

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chenyu, kad iedno alli drugo nebiſze obderſavalo, tak oneh Miloſchih, za koieh zadoblenye gori rechena prepriſzana ieſzu, delnik takov nepoſztane.

Y ova iz navadne Knificze [koiaſze Marianſzkih Miloſchih Kinch Gore Karmeli imenuie] na kratkom zebrana ieſzu. Koi vech y vnoga od Szvete ove Brattovſchine, y od vnogih nye Kinchov znatti hoche, tamo naide.

NB. *Singulis Dominicis per annum, poſt Dominicam Novilunarem, fit, finita Concione, Proceſſio Scapulariſtica ſub vexillis ejuſdem Confraternitatis per ambitus Conventûs; in qua cantatur Hymnus:* Ave Maris Stella, &c. *Qua finita dicunt Adſtantes.* ℣. Ora pro nobis S. Dei genitrix. ℟. Ut digni efficiamur, &c. *Dein Officiator.*

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Oremus.

Defende, quæsumus Domine, Beata MARIA semper Virgine intercedente, istam ab omni adversitate Congregationem, & toto corde tibi prostratam, ab hostium propitius tuere clementer insidiis. Per Christum Dominum nostrum. Amen.

Divinum auxilium maneat semper nobiscum. ℟. Amen.

Deinceps decantatur Sacrum pro altronea feliciori Benedictione & conservatione totius hujus Almæ Archi-Mariana Confraternitatis: Cui subjungitur Lectum pro defunctis ex eadem.

Annua autem & celebris ejusdem Confraternitatis processio, ducitur quotannis solemniter per Civitatem Varasdinensem, Dominicâ post festum Beatæ V. MARIÆ de monte Carmelo sequente & occurrente. Si autem idem festum (quod alias celebratur 16. Julii) incidat in ipsum diem Domini-

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minicum, fit processio eodem die; ad quam omnes Viciniores populi una cum suis Parochis praeviè invitandi sunt, ac (pro ulteriori Congregationis accremento) ad subscriptiones stimulandi. Hac finita fit Oratio *ut supra; deinceps Concio ad Confratres (in cujus fine etiam Regula praeinserta clare perlegatur; sicut & nomina illo anno defunctorum, pro quibus commendentur preces) ac tandem Sacrum decantatur solemne: sub quo, sicut & perprius semper ordinetur unus exemplaris Religiosus, qui in commodiori Ecclesiae Angulo, nomina Neo-Susceptorum Albo Confraternitatis est inserturus, ac eos de obligatione instructurus.*

Ri-

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Ritus Instituendi Processionem Menstruam Confraternitatis Sanctissimi Rosarii.

Cui adjunctus est modus orandi Rosarium publicè ex Cathedra, quovis die Dominico Novilunii; excerptus ex Ærario Spirituali divitiarum Sanctissimi Rosarii, seu Psalterii JESU & MARIE.

Finitis igitur in Choro horis, congregatisque ad Processionem Patribus & Fratribus, Confraternitatis Director, vel alter juxta dispositionem Superioris, vestibus indutus Sacerdotalibus procedit ad majus Altare, ibique ex Tabernaculo accipit Sanctissimum. Habeat tamen curam Confraternitatis Director, ut Hostia sub primo Sacro pro Monstrantia consecretur.

Accepto itaq; Sanctissimo, ac in medio Altaris decenter collocato, illud de

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de more thuriſicabit. Facta thuriſicatione, ſi qui fuerint in Confraternitatem inſcribendi, in medio Altaris, ac in medio gradu genuflexus intonabit: Veni Creator Spiritus &c. *Sub quo procedens ad cornu ſiniſtrum Altaris, factâ prius Sanctiſſimo profundâ reverentiâ, converſus ad inſcribendos, in infimo Altaris gradu flectentes, manibus Roſaria geſtantes, Roſaria eorum voce ſubmiſſa, clara tamen, & intelligibili benedicere incipiet: interim à Choro cantatur* Mentes tuorum &c.

Benedictio Roſariorum.

℣. Adjutorium noſtrum in nomine Domini. ℟. Qui fecit &c.
℣. Domine exaudi, &c.
℟. Et clamor meus ad te veniat.
℣. Dominus vobiſcum.
℟. Et cum Spiritu tuo.

Oremus.

OMnipotens, & miſericors DEUS, qui propter eximiam charitatem, qua dilexiſti nos, fi-

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lium tuum Dominum noſtrum JESUM Chriſtum, de cœlis in terram deſcendere, & de Beatiſſimæ Virginis Dominæ noſtræ utero ſacratiſſimo, Angelo nuntiante carnem ſuſcipere, crucemque ac mortem ſubire, & tertia die gloriosè â mortuis reſurgere voluiſti, ut nos eriperes de diaboli poteſtate: Obſecramus immenſam clementiam tuam, ut hæc ſigna Roſarii, in honorem, & laudem ejuſdem Genitricis Filii tui, ab Eccleſia tua fideli dicata, bene†dicas, & ſancti†fices, eiſque tantam Spiritus Sancti infundas virtutem, ut quicunque horum quodlibet ſecum portaverit, atque in domo ſua reverenter habuerit, & in eis ad te (ſecundùm ejuſdem ſanctæ Societatis inſtituta, Divina contemplando myſteria) devotè oraverit, ſalubri & perſeveranti devotione abundet: ſitque conſors, & particeps omnium gra-

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gratiarum, quæ eidem societati, per Sanctam Sedem Apostolicam concessa sunt, ac ab hoste visibili, & invisibili, semper, & ubique, in hoc, & in futuro sæculo liberetur, & in exitu suo, ab ipsâ Beatissima Virgine MARIA, DEI Genitrice, tibi plenus bonis operibus præsentari mereatur. Per eundem Christum Dominum nostrum. Amen.

Deinde aspergantur aquâ benedictâ dicendo.

In nomine Patris, & Filii, & Spiritûs Sancti, Amen.

Deinde dicat: Ego Frater N. N. authoritate mihi in hac parte à Superioribus commissa, recipio, & adscribo vos in Confratres, & Sorores Rosarij B. V. Mariæ. In nomine Patris, &c.

NB. Si plures fuerint, unus, vel una, mutetur semper genus & numerus.

Quibus peractis, factâ Sanctissimo Reverentiâ descendet; finitoque Veni Creator Spiritus, *intonabit.*

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℣. Emitte Spiritum tuum & creabuntur.

℟. Et renovabis faciem terræ.

Oremus.

DEUS qui corda fidelium sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, & de ejus semper consolatione gaudere. Per Christum Dominum nostrum.

Finita oratione Versicularij incipient Litanias Beatissimæ Virginis MARIÆ cantare, Officiator verò præmissa thurificatione, ascendet, & dum per versiculos cantabitur Sancta Trinitas unus DEUS, *Officiator conversus ad populum, eundem cum Sanctissimo benedicet. Mox incipiet Processio, quæ sic ad præscriptum dicti Ærarii Spiritualis ordinabitur: Populus præcedet, quem sequetur vexillum Confraternitatis, quod à quódam ex nostris portabitur. Vexillum sequentur Patres & Fratres. Post hos duo facigeri accensas faces ante Sanctissi-*

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Sissimum portantes cum thuriferario. Dein cum, vel sine adstantia Officiator, portans decenter Venerabile Sacramentum; qui in quovis ambitûs angulo, juxta morem antiquum, Patres, dein populum benedicet. Post Sanctissimum portabitur statua Beatissimæ Virginis MARIÆ, quam cæteri sequentur.

Hic notandum, si nullus ad Confraternitatem fuerit recipiendus; Veni Creator, &c. *cum oratione & Benedictione Rosariorum omittetur; cætera verò, prout superius annotatum, id est, accepto Sanctissimo ex Tabernaculo, sub thurificatione, Versicularii incipient Litanias &c. Reversa in templum processione, collocatoque ad præparatum locum Sanctissimo, præmissa thurificatione, Litaniisque finitis, adstantes, vel Officiator, si solus fuerit, intonabit.*

℣. Post partum Virgo inviolata permansisti.

℟. DEI Genitrix intercede pro nobis.

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℣. Ora pro nobis B. P. Dominice.
℟. Ut digni efficiamur &c.
℣. Salvos fac servos tuos & ancillas tuas.
℟. DEUS meus sperantes in te.
℣. Fiat pax in virtute tua.
℟. Et abundantia in turribus tuis.
℣. Dominus vobiscum.
℟. Et cum Spiritu tuo.

Oremus.

OMnipotens, & misericors DEUS, qui ab æterno Unigenitum tuum, tibi coæqualem, atque consubstantialem filium, secundùm carnem prædestinasti in Spiritu sanctificationis Dominum nostrum JESUM Christum, & Sanctissimam Virginem MARIAM tibi acceptissimam in Matrem eidem à sæculo præclegisti; præsta quæsumus, ut amborum meritis per sacra quindecim mysteria Sacratissimi Rosarij completis, ita in præsenti simus illi addicti; quatenus etiam in cœlestis vitæ glo-

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gloria, fructus eorum in nobis jugiter sentiamus.

DEUS qui Ecclesiam tuam B. Dominici Confessoris tui illuminare dignatus es meritis, & doctrinis, concede, ut ejus intercessione temporalibus non destituantur auxiliis & spiritualibus semper proficiat incrementis.

Prætende Domine famulis & famulabus tuis, fratribus, & sororibus nostris dexteram Cœlestis auxilii, ut te toto corde perquirant, & quæ digne postulaverint assequantur.

DEUS à quo sancta desideria, recta consilia, & justa sunt opera, da servis tuis illam quam mundus dare non potest pacem, ut & corda nostra mandatis tuis dedita, & hostium sublata formidine, tempora sint tua protectione tranquilla. Per Christum Dominum nostrum. Amen.

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Mox incipit Sacrum Cantatum; post Credo verò Concio, quam P. Concionator conabitur facere de Excellentia Sanctissimi Rosarij: quod si de tempore fecerit, non intermittat tamen tantam quantam Rosarij mentionem facere.

Post Concionem incipit Oratio Sanctissimi Rosarij.

Advertat tamen Concionaturus, ut ante inchoationem recitationis Rosarij cum populo elliciat actum Contritionis ut infra fol. 93.; formetq; publicè intentionem pro quonam Rosarij applicatio. Nimirum, vel pro Exaltatione Sanctæ Matris Ecclesiæ, vel pro Extirpatione hæresum, vel pro Concordia Principum Christianorum, vel pro sua sanctitate N. vel pro Imperatore N. vel pro infirmis, vel pro animabus præsertim Confratrum, vel Consororum in purgatorio: &c. Cujus formulam inveniet infra. Faciet denique intentionem, prout melius in Domino judicaverit; quam ut etiam

populo

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populo notam faciat, necessum erit, admonebitque populum, ut tam orationes post ipsum, quam & ipsum Rosarium per se, clarè, & distinctè orent.

His itaque peractis, flexis genibus clara voce, idiomate Croatico formabit Crucem dicendo:

Vu Ime Otcza, † (*sic respondeat populus*) y Szina, † y Duha Szvetoga, † Amen.

Salve Regina.

ZDravá Kralicza Mátti miloszerdnoszti; sitek, szladkocha, y uffanye nasse, zdravo budi. Ktebi krichimo nevolni Szini Evæ; ktebi zdihavamo mi turobno, y plachno vn ovoi szuzni doliczi. Nu adda nassa zagovornicza, one tvoie milosztivne oberni knam ochi, y JESUSSA, Blagoszlovnoga szaada vutrobe tvoie, nam po ovom pregonu pokasi, ô milosztivna, ô pobosna, ô szladka Devicza MARIA.

Hæc & sequentia, paulatim, clarè,

rè, & distinctè orabuntur cum populo.

Littanie B. D. MARIE Lauretanszke.

GOszpone szmiluisze.
Christus szmiluisze.
Goszpone szmiluisze.
Christus poszluhni nasz.
Christus vuszlissi nasz.
Otecz Bog nebeszki. R. Szmilui namsze.
Szin Bog odkupitel Szveta. R. Szmilui namsze.
Szveti Duh Bog. R. Szmilui namsze.
Szveto Troyztvo ieden Bog. R. Szmilui namsze.
Szveta MARIA,
Szveta Bogorodicza,
Szveta Devicz Devicza,
Matti Christussteva,
Matti Bosye milozti,
Matti nai lepsa,

Moli za nasz.

Matti

Matti nai chizteſſa,
Matti nevraſena,
Matti nevtepena,
Matti lyublyena,
Matti chudna,
Matti ztvoritela,
Matti zvelichitela,
Devicza krutno chedná,
Devicza poſtenya vredna,
Devicza hvale doztoyna,
Devicza zmosna,
Devicza miloſzerdna,
Devicza Verna,
Zerczalo pravicze,
Ztol mudrozti,
Zrok naſſe radozti,
Poſzuda duhovna,
Poſzuda poſtuvana,
Poſzuda veliko pobosna,
Roſa zkrovna,
Turen Davidov,
Turen z-kotſzi Elephantove,
Hiſa zlata,
Skrinya mira Boſyega,
Vrata nebczka,

Moli za nász.

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Zvezda juterna,
Zdravye betesneh,
Obramba gresneh,
Obradoscha nevolneh,
Pomoch lyudih kerschench,
Kralicza Angelzka,
Kralicza Patriarzka,
Kralicza Prorochanzka,
Kralicza Apoſtolzka,
Kralicza Muchenikov,
Kralicza Confeſſorzka,
Kralicza Djvoiachka,
Kralicza vſzeh Szverczev,
Kralicza ſzvetoga Chizla,

Moli za naſz.

Agnecz Boſy, ki odnaſſas grehe ſzveta, oproſztinam Goſzpone.
Agnecz Boſy, ki odnaſſas grehe ſzveta, vuſzliſſinaſz Goſzpone.
Agnecz Boſy, ki odnaſſas grehe Szveta, ſzmilui namſze Goſzpone.
Chriſtus poſzluhni naſz.
Chriſtus vuſzliſſi naſz.
Goſzpone ſzmiluiſze.
Chriſtus ſzmiluiſze.
Goſzpone ſzmiluiſze.

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℣. Moli za nasz szveta Bogorodicza.

℟. Da budemo vredni Christussevoga obchania.

MOLEMO.

Milosztivni Bose, poszluhni tvoich Szlugh, y Szlusbenicz poniznu molitvu, da y mi, koyyszmo vu Brattovschine preszvetoga Chiszla Sz:Bogorodicze, y vszigdar Devicze MARIE, szkupszpravleni, po prosnye nye, od vszake nevolye oszlobogyeni budemô po JESUSSU Christussu nassem Goszponu, Amen.

Finita hac oratione, inchoatur Rosarium incipiendo à Credo, *quod tantumodo semel oratur.*

Veruiem vu Boga Oteza vszamogucsega ztvoritela neba, y zemlye. Y vu JESUSSA Christussa Szina nyegvoga icdinoga, Goszpona nassega: kye pryet od DuhaSzvetoga, rogyen od Marie Devicze. Muke ie terpel pod Pon-

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tiuſem Pilatuſem, razpet, vumerl, y pokopan. Ztupil ie dole na pekel, treti den ie gore ztal od mertveh. Zaztupil ie na nebesza, ſzedi na deſzniczu Otcza Boga vſzamogucsega. Odonud hocse doiti ſzudit ſive y mertve. Veruiem vu Duha ſzvetoga, ſzvetu Mater Czirkvu kerscsanzku Katolichanſzku; ſzveteh obcſinztvo: Grehov odpuschanye, Tela gori ztaienye: y vu ſitek vekivecsni, Amen.

Poſt Credo ſequitur Pater noſter.

Director. Otecz nas, kiſzi na Nebeſzeh, ſzvetiſze Ime tvoie, pridi Kralyevſztvo tvoiç, budi volya tvoia, kak na nebu, tak y na zemlye.

Populus Kruha naſſega vſzagdasnyega &c.

Director. Zdrava budi Maria, miloſzti puna, Gozpon ie ztobum: Blagoſzlovlyena ti megy

ſcna-

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ſenámi, y Blagoſzlovlyen ſzad vutrobe tvoie JESUS Chriſtus.

Populus. Szveta Maria Matti Boſia, moli za naſz gresnike, vezda, y vu ore ſzmerti naſſe Amen.

Et tali modo omnes Decades orantur. Conſtat ergo integrum Pſalterium tribus Credo, *quindecim Pater noſter, & centum quinquaginta Ave Maria; quod Pſalterium dividitur in tres partes, quarum unaquaque conſtat uno* Credo, *quinque Pater noſter, & quinquaginta Ave Maria, juxta præſentem formam, & adnotationem; unde quovis die Dominico Novilunij unica tantum hujus Pſalterij orari deberet juxta differentiam temporis: aſt quia populus Rudis huic modo orandi aſveſcere neſcit; ideo dicto uno* Credo, *unoque* Pater noſter, *Roſarium ordinarium orabitur, quod continet ſexaginta, Ave Maria.*

Quod ſi Directori placuerit Roſarium orare cum Myſteriis, hac ordine deſcripta accipiat, legat & oret.

Roſa-

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Rosarium Gaudiosum.

JESUS

Devicza pryela
Jalsabetu pohagyaiuchi
noszila
Devicza porodila
Vu Czirque daruvala
Vu Czirque nasla

Koga Szi

Rosarium Doloroſum.

JESUS

Kervavi pot tochil
Bichuvan
Ternyem korunyen
Krisa noszil
Na kris raszpet

Kye za nasz

Rosarium Glorioſum.

JESUS

Gore sztal od mertveh
Na Nebesza zaztupil
Duha Szvetoga poszlal
Tebe vzel na Nebesza
Tebe korunil na Nebeszeh

Kye

Szveta Maria Marti Bosia moli &c.

To ie pobosne, y kruto haszznovito mollenye na Rosni Venecz, koteri modus moreszte takayssse na koruniczu pre-

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preneſzti, z- ovem razlogom, da vu peteh perveh deſzetkah, gore zpiſzane zkrovnoſzti pametjum verſis po redu, à vu ſeſzte pak deſzetke, da vſzaku zkranozt, dvakrat; alli ſzamu iednu, katiſze bolye videla bude, iednoch da podrugachis.

Finito Rōſario Director eum populo ſequentia clarè orabit.

MOLEMO.

HValimo mi tebe vſzamogucſi Gozpodine Bose, za vlze tvoie znami dobro chinyenye, koteroſzi ti nam po oveh ſzkrovnoſztih izkazal; koi ſives y kralyuics od veka do veka, Amen.

Oh velikoga poſtenya vredna Matti Boſya, naſſa nai vekſſa zagovornicza, ô Devicza MARIA; primi od naſz ovo ſzveto chiſzlo, koteroſzmu mi preſzvete Troycze, vſzemu dvoru nebeſzkomu, à naimre pak tebi na hvalu, y poſtenye ſzada zmolili.

Alduiemo mi nyc tvoiemu predra-

dragomu Szinu Jesussu Christussu, za szrechni sztalis szvete Matere Czirque Katholicsanszke; za Rimszko Kralyeszтvo, za vszu obchinu kerscsanszku, za poveksavanye prave vere Katholicsanszke, za porussavanye poganinov, za iedinoszt kerschanszkeh poglavarov, za vsze sive, y mertve Bratte, y Szesztre, za vszu Brattovchinu nassu, za zdrave y betesne, za szusne, y saloszтne, zanasz szlugh tvoieh, y szlusbenicz. Moli zanasz ô Kralycza szvetoga Chiszla, da budemo mogli mi vszi ienkrat za ovum nevolyum sztobum, y zevszemi zebranemi vu Nebeszkoi domovini szrechno, siveti y presz konczasze veszeliti.

Proszimo mi tebe takaisse vszamoguchi Gozpodine Bose, da ove szkrovnoszti szvetoga Chiszla na tvoie postenye, y na zdersavanye Sz. Matere Czirque odebra-

ne

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ne miloſztivno primes, y na nyeſze ogledas, y da ti vſzem onem, koyſze vute uſſaiu, pomoch milosche tvoie ſzkases, kak budemo mogli iakolztoveh ſzkrovnoſztih, y vrednoſzt molitve zadobiti, po JESUSSU Chriſtuſſu naſſem Gozponu, Amen.

His finitis promulgentur Feſta, & determinetur dies, quo Sacrum Confraternitatis dicatur; reliqua vero de more. Finito (in Sacro cantato) ultimo Evangelio, de more incenſatur Venerabile Sacramentum, poſtea datur Benedictio cum Venerabili Sacramento ab Officiatore.

℣. Sit nomen Domini benedictum.

℟. Ex hoc nunc & uſque in ſæculum.

℣. Adjutorium noſtrum in nomine Domini.

℟. Qui fecit Cœlum & terram.

Benedictio DEI Omnipotentis Pa✝tris, & Fi✝lij, & Spiri✝tûs San-

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Sancti, descendat super vos, & maneat semper. ℟. Amen.

Notandum, quod omnibus Festis Beatissimæ Virginis MARIÆ debeat per Conventum cum Imagine B. V. M. processio ordinari, cantando Ave Maris Stella, *& hoc dum est festum fori.*

Postremo advertendum, quod Adrianus VI. concesserit omnibus, & singulis, qui in mortis Articulo candelam in Confraternitate Sanctissimi Rosarij benedictam manibus suis gestaverint, & taliter ex hac lachryma-rum vale decesserint, plenariam omnium peccatorum suorum indulgentiam, dummodo, ad minus semel in vita integrum Psalterium Beatissimæ Virginis MARIÆ recitaverint.

Et cum hora mortis incerta, mors autem certissima, & nos semper vigiles, ac parati esse debeamus; suadetur omnibus Fratribus & Sororibus, ut similem Candelam in domo habeant, ipsâque in necessitate utantur,

aut

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aut etiam aliis indigentibus concedant.

Benedictio vero dictarum Candelarum reperietur in Ærario Spirituali Sanctissimi Rosarij pag. 1. cap. 18. fol. 183. prout & Benedictio Rosarum fol. 184. Absolutio vero Impertienda Confratribus Rosarij in articulo mortis P. & C. cit. fol. 182.

Formula elliciendi Actum perfectæ contritionis.

BOg moi milloſztivni, ſztvoritel, odkupitel, v zvelichitel moi lyubleni, ovo ia nevolni gresnik (alli gresnicza) ſalluiemſze iz pravoga ſzercza moiega za vſze grehe moie malle y vellike; ſaluiemſze vellim, alli ne zatto, daſzem ia zanye iezero krat pekla zaſzluſil; negoſze ſaluiem zatto, daſzem ia tebe Boga moiega, nai vekſe y vize dobro moie ſnymi kruto zbantuval:

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val: (*alli* la:) ſalmye reku zevſzega pokornoga ſzercza moiega, y obechem tverdno, da ſitek moi nichemurni hochu pobolſati; obechem daſze hochu vu pervi priliki iz vſzeh grehov moieh chiſzto y ponizno ſzpovedati; obechem da pokoru meni za nye danu, y zaſzluſenu, dobrovolno hochu prieti, y kak nai berse zverſſiti: obechem na dalle (vuffaiuchiſze vu pomoch milossche tvoie Boſanſzke) daſze hotomcze, y po malovrednoſzti, vu nye nigdar vech nechu dobrovolno povernutti: nego zapovedi tvoie ſzvete hochu obderſavati, y vſze ono polek tvoie hiſztor volye chiniti, kai bude na hvalu y diku tvoiu. Bog moi, ſztvoritel moi, odkupitel moi, zvelichitel moi, koga ſzamoga veruiem, vu koga ſze ſzamoga uffam, koga ſzamoga lyubim vſzigdar, y zverhu vſzega, koi ſzam ſives y kralyuies, Bog na vſze veke vekoma, Amen. NB.

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NB.

Quia porro varia, contexuntur Rosaria, & in dispari sæpius numero adjunguntur grana, adeò ut jam majora, jam habeantur Rosaria minora; ideo singulorum hic subnexa accipe Mysteria.

1mò. *Rosarium ex 33. conflatum granis, Mysterium est totidem annorum, quibus Incarnatus Salvator noster in hoc sæculo nobiscum degebat, & commoratus est.*

2dò. *Grana 63. in Rosario ordinario denotant annos 63. quos vixit B. V. MARIA in hoc mundo.*

3tiò. *Rosarium 15. decadum, significat & denotat 15. Mysteria Beatæ Virginis; quinque scilicet gaudiosa, 5. glorioſa, & 5. dolorosa.*

4tò. *Legitur Beatam Virginem sic olim allocutam fuisse quemdam pium & Religiosum Fratrem: Singulis diebus Coronam mihi contexe, non ex floribus, qui citò marcescunt, neque semper haberi possunt; sed ex piis precibus, quas*

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quas tu potes, & angelus docuit recitare. 1. Profer decies salutationem Angelicam, & semel orationem Dominicam in memoriam gaudij, quo exultavi de concepto verbo æterno. 2. Eadem repete propter illud gaudium, quo perexi cum festinatione in montana Judæa Cognatam Elisabetham invisura. 3. Propter summam lætitiam, qua Christum Dominum absque dolore, integro pudore sum enixa. 4. Propter eam, qua Adagos infantulum adoraturos excepi. 5. Ob repertum in templo filium, quem prius deflebam amissum. 6. Ob gloriosam ejus resurrectionem. 7. Ob meam in cœlos assumptionem. Hæc si singulis diebus dixeris, certò scias sertum mihi gratum, & tibi meritorium. Hinc & 7. decatum sunt instituta Rosaria; ut videre est in Hyerosolimitanis.

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NA zadoblenye kakovegoder milloſche od Boga, po vrednoſzti Szvetoga Petra od Alkantare, poleg obechanya Chriſtuſſevoga Szvetoi Terezii vuchinyenoga: Zpovechſze neipervich y prichesſzti; zathem pobosno zmolli, pred Oltarom alli Kipom thoga ſzvetcza, devet Otecznaſſev y Zdravih Marijh, *y tuliko krat:* Dika budi Otczu, y Szinu, y Duhu Szvetomu; *Tak da za vſzakem tretyem Oteeznaſſem &c. Zmeſſus, y pridas ov dolni* Reſponſorium, *illiti* odgovor *y zmolitvum zkupa od Sz. Petra dolli poſztavlenum; y tho obverſſavati moraſſe, alli po devet redom Nedellyah, alli redom po devet dneveh.*

Pobosnoſzt

K- Szvetomu PETRU,

Od ALCANTARE.

℣. Ako znatti hoches chuda,
Ogeny, tuchu, led, y veter,
Szneg, pogibel, duha huda,
Vſza preganya Szveti Peter.

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Odg. Szmert odhaia y neſzrecha,
Hman zrak, beteg, y nevolya;
On vu voiſzki ztegne Mecha,
Y vu ſzkerbi da pokoia.

℣. Kakie Chriſtus negda rekel,
Tak ie chuda videt vnoga;
Kiſze knyemu god ie vtekel,
Vſze ie zproſzil on od Boga.

Odg. Szmert odhaia &c. *kot predi.*

℣. Dika Otczu vekvechnomu.
Dika Szinu iedinomu.
Dika Duhu preſzvetomu,
Bud y Troiſztvu Boſanſzkomu.

Odg. Szmert odhaia &c. *kot predi.*

℣. Molli za naſz chudoviti Szveti Peter.

Odg. Da budemo vredni Chriſtuſſevoga obechanya.

MOLLEMO

VSzega moguchi Vekivechni Boſe, ki po ſzvetczeh tvoih chuda chiniti vſzigdarſze doſztoias; poniznote proſzimo, da kakgoder po Szvetom Petru od Alkantare, nyemu pobosneh molitve,

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litve, poleg volye poſzluhnuti miloſztivno obechalſzi; tak y naſſe ſzada po nyegvoi vrednoſzti proſsnye poſzluhni y molitve; ter vugodnu tvoiega ſzvetoga blagoſzlova zverhu naſz roſzu puſzti y razlei; da od vſzega zla oſzlobogyeni ſzrechno y ſegurno ktvoioi ſzvetoi Miloſzerdnoſzti doſzpetti budemo vredni, po Goſzponu naſſemu JESUSSU Chriſtuſſu, Szinu tvoiemu, koi ztobum ſive y kralyuie, vu iedinoſzti Duha ſzvetoga, Bogh na vſze veke vekoma, Amen.

Pridai ovdi Tri Otecznaſſe, y Zdrave Marie; *y tulliko krat:* Dika budi Otczu, *&c. kot zgora.*

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Pobosnoſzt
K-Szvetomu ANTONU
PADUANSZKOMU.

℣. Ako iſches kade chuda,
Bludnoſzt, guba, Vrag, ſzmert huda.
Pred Antonom vſze beſi,
Nitt betesen vech leſi.
Odg. On na moriu, vpotrebochi,
Hoche verno vſzem pomochi;
Ako koi kai zgubi,
Chega proſzi, pak dobi.
℣. Ranyen kotrig ima Vracha,
Szusnya domu pák povracha;
Vſzu pogibel ztegne rad,
Tho ſzvedochi ſztar y mlad,
Odg. On na moriu &c.
℣. Otczu Bogu budi dika,
Szinu, Duhu prevelika,
Kye nam Antona dal,
Za Patrona odebral.
Odg. On na moriu &c.
℣. Molli za naſz ſzveti Antone.

Odg.

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Odg. Da budemo vredni Christussevoga obechanya.

MOLLEMO.

MIlloſztivni nai krotkeſſi JESUS, koi Blasenoga Antona Redovnika, y zpovednika tvoiega, vſzagdasnyemi chudi kruto razſzvechuies, y vſzemu ſzvètu razglaſzuies: dopuſzti proſzimote, de koia mi po nyegveh vrednoſztih marlivo proſzimo, nyegvum iakoſztium, y milloſschum tvoium da haſznovito zadobimo; koi ſives, y kralyuies Bogh na vſze veke vekoma. Amen.

Hic ſubjungantur ſex Pater & Ave, cum totidem Gloria Patri, &c.

NB. Novena S. Antonij proportionaliter, nec inutiliter (pro impetranda aliqua gratia) celebrari poteſt ad normam Novena ſuperioris, per novem ſcilicet continuos dies Martiales, in honorem ejuſdem Taumaturgi Seraphici, adjungendo etiam cætera

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(præter preces ordinarias) opera devotionalia, ut jejunium illa die (si oneroſum non fuerit) aut abſtinentiam, ac toties quoties debita Confeſſione & Communione præmiſſis.

Variatio Reſponſorii, *ſi cui complacuerit in Verſu alio*, ſubnectitur.

Ako chuda kade iſches,
Che nevernik bitti neches,
Pri Antonu naiti hoches,
Daſze moras chuditi.
Sziromaſtvo, guba, bludnoſzt,
Szmert, pogibel, vraſya iakoſzt,
Pred nym morzka vſza ſzerditoſzt
Moraiuſze vtaſiti.
Kaiſzu Tatti goder vkralli,
Vſzaſzu raddi nazad dalli;
Vu ſzuſanſztvo kiſzu vpalli,
Hotte poſzvedochiti.
Vſzi betesni ſztaiu radi,
To ſzvedoche ſztari mladi,
Muska hisa, kakti gradi
Padvu treba pittati.

Dika

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Dika budi Otczu, Szinu,
Hvalla Duhu preſzvetomu,
Ki Antona ſzvetu thomu,
Hottelie prikazati.

Verſus, & Oratio ut ſupra.

NB. *Ubi autem ſunt Congregationes Antoniana erecta; aut ubi ſunt (ex voto Provincia, ut Zagrabia, Varasdini, Criſij) Proceſſiones Martiales per ambitus Conventuum; ex tunc ſervantur ſolita cum cantu hymnorum caremonia, ſive id mane fiat, ſive poſt prandium hora quarta poſt Completorium ac poſt Antiphonam occurrentem cum organo decantandã, prout major videbitur occaſio, augendi populum & devotionem. Plurimum tamen ſuadetur, ut pro augmento majoris devotionis, ac adinſtar aliarum Provinciarum, fiat etiam expoſitio Sanctiſſimi, ſive dum mane decantaretur Sacrum; ſive poſt prandium, dum finita proceſſione, cantantur in Choro Litaniæ de S. Antonio:*

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sub quibus Officiator flectit cum suis Facigeris ante Divinissimum in infimo gradu majoris Aræ, donec finitis Litanijs dicat orationē consuetā Pietate, *ac in fine populo benedicat ; prout fit Zagrabiæ, & quidem post prandium : ubi etiam post si quæris &c. non adduntur mox* 6. Pater & Ave ; *sed finito Responsorio & Oratione consueta ante Aram S. Antonii, mox proceditur ad Aram majorem, cantando hymnum :* JESU Lux vera mentium &c. *sub cujus cantu Officiator exponit* Venerabile, *& illud de more incensat, finitoque Hymno dicit :* ℣. Ora pro nobis mirificum &c. *ac aliam orationem de S. Antonio ; in fine cujus nec dicitur :* Benedicamus, *nec* Divinum Auxilium ; *siquidem post Litanias danda sit realis Benedictio ; qua finita tandem,* 6. Pater, & Ave *expansis Orantur Brachiis, prout & alias usus obtinuit. Hic tamen totus invertitur Ordo, ubi Processio matutino celebratur*

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tempore; vespertino tamen copiosior *compariturus est populus, dumodo ad* *hanc magni Thaumaturgi devotionem* *ferventer ex Cathedris excitetur popu-* *lus, ac non semel, sed sapius fiat pro-* *mulgatio; cum frequentissimus se-* *lectus hujus & aliarum devotionum* *in Ecclesiis nostris oriatur ut pluri-* *mum ex segnitie Concionatorum, dum* *anticipatè eas populo anunciare om-* *mittunt, nec accrementum anima-* *rum adinstar aliorum Religiosorum* *lucrari curant, aut adlaborant. Si* *expositio fiat, signum præcedat majo-* *ris Campanæ.*

De Persona & Officio Confessariorum.

CUm secundùm Theologos quilibet Confessarius triplicem in Ecclesia DEI repræsentet personam, ac totidem gerat officia, *Medici* videlicet, *Judicis* & *Doctoris*: quocirca eum summâ etiam prudentiâ ac scientiâ, de-

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votione ac discretione debere esse præditum & ornatum, nemo est qui ambigat. Et quidem *1mò*: debet esse *Medicus*; ut ægrotantem in conscientia, spiritualiter læsum in anima pœnitentem, oportuno spirituali provideat remedio, ac pro qualitate morbi, seu delicti, etiam parem ac correspondentem eidem sciat applicare medelam. *2dò*: debet esse *Judex*, qui sua maturitate & discretione, in suo tribunali, ita suum sciat tractare Reum, id est, Pœnitentem; ne aut nocentem & præsumptuosum multùm dissimulet, ac periculosè errantem cæcis favoribus lactet; aut demum insontem, ac innocentem condemnet, & periculo desperationis exponat. *3tiò*: debet esse *Doctor*, & saltem sufficienter doctus; qui ignorantem pœnitentem instruere, ac errantem ad viam salutis noscat reducere: alioquin ignorans & pi-

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& piger ad legendum & sciendum cæcus est; & tamdiu (secundùm dictum Christi Domini, *Matth. c. 15.*) cæcus cæco præstiturus est ducatum, donec ambo in æternæ damnationis foveam sunt prolapsuri. Ex quo patet, quemlibet Confessarium, secundùm triplicem hunc gradum, multùm debere esse instructum, ad hoc, ut debite suo fungatur officio, ac dignè Jurisdictionis acceptæ gerat prærogativas. Singula sibi scitu necessaria, hoc compendiosum Manuale repræsentare nequit, cum ea potius scita esse supponat; ignorantes autem ad fusiores remittit Casuistas. Pro generaliori tamen Imperitiorum instructione & informatione.

Nota 1mo: Confessarius, antequam se constituat in hoc Sacro Pœnitentiæ Tribunali alios absoluturus, semetipsum prius probet, ac solus (si aliquo peccati vinculo

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teneatur ligatus) anticipatò absolvatur; aut, in defectu copiæ Confessarii, conteratur, ne Sacrilege operetur. Item ut humaniter, ac valide operetur, antequam sacramentaliter quempiam audiat, oportet eum præmittere intentionem formalem actualem, quòd se accedentes & confitentes vellit absolvere: quare hæc intentio, aut debet esse particularis, supra quamlibet & præsentem personam; aut (si plures fuerint Pœnitentes) sufficiet una, & universalis supra omnes; id est: quotquot debite eum accessuri sunt pro beneficio absolutionis, quod eos vellit patienter absolvere in nomine Domini.

Dein petitus, aut vocatus (cujuscunque sit authoritatis, & conditionis, etiam Concionatoriæ) mox lubens & benevolus sine omni tergiversatione aut excusatione ad excipiendas compareat con-

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confessiones, ne gladium jurisdictionis acceptæ gratis & inutiliter gestare videatur. Dixi *etiam Concionatoriæ*; Antonius enim Paduanus officia Concionatorum & Confessariorum adinvicem olim conferendo, Serm. 4. subjunxit; *Fructum facit, qui prædicando movet cor populi; sed fructum affert majorem, qui post prædicationem sedet ad audiendas confessiones: prædicare enim est seminare, sed confessiones audire, est fructum metere. Stultus est ergo, qui libenter seminat, fructum autem colligere recusat.* Et quod Sanctus Pater ore docuit, opere exercuit. B. quoque Antonius Segoviensis post habitas Conciones assiduus erat in Confessionibus excipiendis, tantique hoc opus charitatis faciebat, ut dicere assveverit sæpius: *si in Cœlum admitterer, adhuc vellem uno pede extra stare ad peccatores juvandos in Confessionibus rite formandis & ex-*

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cipiendis. Tu quoquè ad Confeſſionale vocatus propera ſine tergiverſatione, ſine excuſatione; æqualiter omnes ſuſcipe ſine perſonarum acceptatione: in hoc grandi, & omnium maximo charitatis exercitio nullum laborem ſubterfuge ſine defatigatione: intende per expreſſam intentionem omnia pœnitentis opera in ſatisfactionem Sacramentalem ſublimare. Tam deniqúe patienter excipe confitentes, ut dicere de te poſſint: *Ecce Agnus DEI, qui tollit peccata mundi.* In exordio Confeſſionis ante recitationem peccatorum, non intermittito quærere ex pœnitente: *Quando es confeſſus; & num inflictam abſolveris pœnitentiam?* Cujus ratio eſt duplex: *1ma* ſcilicet, ut faciliùs devenire poſſis in notitiam fragilitatis aut malitiæ ipſius, ſi longo vel modico tempore, tot vel tot adverteris eum peccata commiſiſſe.

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ſiſſe. *2da*, ratione Confeſſionis & Communionis Paſchalis, num ipſam perſolviſſet, nec ne; cum malitioſa ipſius omiſſio novum ſit peccatum.

Nota 2dò: Ante omnia, te & pœnitentem tuum debere ſcire: alia eſſe neceſſaria *neceſſitate Medii* ad ſalutem; alia *neceſſitate Præcepti*. *Neceſſitate Medii* neceſſaria ſunt, ſine quibus abſolutè ſalus æterna adipiſci nequit: Taliter ad ſalutem ſcitu neceſſaria puncta ſunt tria, quæ ſequuntur; *1mò*: credere eſſe tantùm *unum DEUM* in Eſſentia, ac *Trinum* in Perſonis; cujus Trinitatis Perſonæ ſunt, *Pater*, *Filius*, & *Spiritus S.* *2dò*: quod ſecunda Perſona Sanctiſſimæ Trinitatis, DEI videlicet Filius, de cœlo deſcenderit, ac incarnatus in utero Virginali, naturam humanam aſſumpſerit; paſſus in ea, & mortuus fuerit, ut Adamitico peccato deperditum ſal-

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vet genus humanum. *Tertiò*; Quod idem DEI Filius, ac Redemptor generis humani (qui poſt mortem ſuam, tertia die reſurrexit à mortuis, & aſcendit ad Cœlos) in noviſſimo judicij die, tanquam juſtus Judex, ad univerſale Judicium ſit compariturus; ibidemque bonis præmia, tormenta malis eſt adjudicaturus, dum malos male perdet, ac ad tartara præcipitabit æterna, ſecundum illud Evang: *Ite maledicti in ignem æternum, qui &c.* Bonos autem facict gaudiis perfrui ſempiternis, ſecundum quod etiam ſcriptum eſt: *Venite Benedicti Patris mei, percipite Regnum, quod &c.* ut ſic quilibet recipiat (teſte Apoſtolo) prout geſſit in corpore, ſive bonum, ſive malum. Hæc, inquam, omnia ſunt neceſſaria, & quidem neceſſitate medii ad ſalutem; dicit enim Apoſtolus ad Hæbr. 11. *Accedentem ad DEUM, opor-*

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oportet credere, quia est, & quia inquirentibus se Remuneratorem est. Et consequenter sicut Remunerator bonorum, ita Vindex est malorum. Ex quo patet, quod pœnitens hæc ignorans, absolvendus non sit; sed aut dimittendus, aut succincte instruendus, cum aliunde singula in Symbulo Apostolorum, aut explicitè, aut inclusa sunt implicitè. Quare pœnitens à Confessario interrogatus, num sciat Symbolum Apostolorum? si respondeat affirmativè, ex tunc propter ignorantiam præfatorum confundendus non est, sed potius paterne informandus, qualiter hæc ibidem singula comprehendantur; & licet ea, propter novitatem interrogationis, reflexè recensere ignoret, ea tamen, ut explicite credat, omnino oportet, imo necessum est.

Nota 3tiò: Illa esse necessaria necessitate Præcepti ad salutem, quæ

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quæ aliqua lege sive Divina, sive Ecclesiastica, aut fieri prohibentur, aut observari præcipiuntur; ut patet de Decalogo, ac 5. præceptis Ecclesiæ, &c. Quocirca Confessarius pœnitentem de peritia horum etiam quærere debet; imo ignorantem aut instruere, si tempus suppetat, aut dimittere instruendum deinceps, cautè tamen, & sine confusione notabili, ne Sacramentum, quod factum est in remedium salutis, reddatur deinceps proximo odiosum, vel fors plane pernitiosum. Idem Confessarius, ut securiorem & faciliorem Sacramenti Pœnitentiæ, ac suæ Jurisdictionis teneat viam; circa rudes pœnitentes non salubrius instituet examen, quam si per singula præcepta tum Decalogi tum Ecclesiæ, eos examinaverit: Num contra aliquod ipsorum, sive commissione sive omissione deliquissent;

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deinceps si descendat ad 7. peccata capitalia, ut sunt, *Superbia*, *Avaritia*, *Luxuria*, *Invidia*, *Gula*, *Ira*, *Acedia*; ac post hæc, ad 4. peccata in Cœlum clamantia, & sic de cæteris. Nunquam tamen omnes eodem examinandi sunt stylo; sed prudenter, ac judicio & discretione proportionaliter desumpta à qualitatibus personarum: sic Rusticus tam facile non est examinandus de superbia, nec mendicus de mercede operariorum iniquè defraudata; bene tamen de pigritia, otio, acedia (quæ pigritia est spiritualis) de infidelitate, mendaciis, perjuriis, verbis scurilibus (si cum scandalo pusillorum?) ebrietatibus, invidia, neglectu sacrorum tempore festivo &c. Et viceversa alij aliter, visâ circumstantiâ personarum; ut si sit dives vel pauper, juvenis aut senex, Religiosus aut sæcularis, liber aut ligatus, Dominus

aut

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aut ſervus, Miles aut Ruralis, Officialis aut non talis &c. horum enim altera circumſtantia, alteri etiam vicinior eſt peccato.

Nota 4to: Etiam cavendum eſſe, ne rudior Confeſſarius, multùm ac ineptè concionetur & examinet pœnitentem ſe fors doctiorem & pientiorem, (prout ſæpe accidit cum diſturbio pœnitentis) ſignanter ſi eum aliunde & bene contritum, & bene diſpoſitum adverterit: nec ſpecie diverſas facile injungat ad ſemel, & plurificet pœnitentias; bene vero pro qualitate delicti correſpondentem imponat & ſatisfactionem. Caveat etiam Confeſſarius, ut dum opus fuerit, ac ratio ſvaſerit, delicta graviora corrigere & reprehendere non ommittat; nec ſit ſicut cànis mutus in Vinea Domini latrare non valens; ne propter ſuam taciturnitatem, ſuum faciat pœnitentem

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ad recidivas ac frequentiores relapsus audaciorem ; cogaturque diebus noviſſimis clamare cum Propheta: *Va mihi, quia tacui.* Iſ: cap. 6.

Nota 5*td* : In examine porro peccatorum, non ſtatim ad extrema peccatorum deveniendum eſt, ne plurium honeſtiſſimorum pœnitentium aures , per indiſcreta & inconſiderata Confeſſariorum projecta & interrogata , potius ſcandalizentur , quam ædificentur ; ſed examen inſtituendum eſt cautè (ne plus mali pœnitens addiſcat, quam præſcierit) ac à minimis, ut à cogitatione , aut concupiſcentia &c. Quod ſi pœnitens hæc negaverit , utpote qui ſunt actus interni, ad actus exteriores progrediendum non eſt : Quod ſi confitens dicat: *ita*; tunc proſequendum eſt examen, ac interrogandus pœnitens : utrum malitiam talem opere externo effecti-

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fective compleverit? Sic antequam pœnitentem examinet circa præceptum ſextum aut ſeptimum Decalogi, perveniendum eſt prius ad præceptum nonum & decimum. Sic in exemplo: non quærat mox: *Jelliſzi kai vkral, alli vkralla; jeſziliſze zkurval, alli zkurvala, y ſzkem pregreſſilla?* Sed: *Jeſzili poſellel lyuczko blago, lyuczku ſenu alli Divoiku:* Alli pak *ſena lyuczkoga Muſa, alli mladencza?* Si reſpondeat: *ieſzem*; ex tunc progrediatur: *Jelliſzi tvoie poſelenye zpunil, alli zpunila?* ſi dicat: *ieſzem*, proſequatur interrogando: *Quid, vel quoties, aut cum quali perſona?* & ſic (in propoſita materia) deveniendo etiam ad cæteras conditiones ac circumſtantias vulgatas, ac à Moraliſtis hoc carmine comprehenſas:

Quis, quid, ubi, quibus auxiliis, cur, quomodo, quando?

Pariter circa præceptum primum,

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mum, indecens est & absurdum, aliquam fors honestam Matronam, vel etiam Civissam mox interrogare: *Jeszili czoprala?* sed prius: num vanis observantiis fidem dederit, aut observari permiserit, consenserit, vel ipse aut ipsa exercuerit; Num prohibitis, aut contra fidem scriptis aut narratis crediderit, ut sunt libri Hæretici, schedæ confictæ pro bello, contra ignem, aquam &c. superstitionibus, divinationibus, augurijs &c. num adhæserit, & similibus. Ac tandem quærat: utrum hæc & alia opere compleverit? Rudiores tamen & Rusticos circa præfata poterit examinare etiam clarius ac apertius; quæ sicut & alia prudentis Confessarii relinqvuntur judicio. Confessarius tamen tam facile pœnitentem superstitionis aut artis magicæ non arguat, nisi aliqua adjungi ac practicari præter rerum ordinem

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dinẽ adverterit, ac contra ordinarium naturæ cursum: ut sunt verba indifferentia, impertinentia (non tamen piæ Orationes) passus v. g. sic, & non aliter formati, effusio aquæ trans sepes, limites, fœnestras, post fornacem, clausis oculis, post tergum, & similia, quibus penitus nulla naturalis adest virtus talem vel talem producendi effectum, nisi sequatur ope Dæmonis, cui explicitè, vel saltem implicite adhibetur fides. Herbarum autem, radicum, lapidum, aut carbonum, &c. per se non præcluditur usus, cum naturaliter prodesse possint.

Nota 6tò: Aliter etiam, ac rigidius debere esse tractandos illos, qui sunt ordinariè recidivantes, ac consvetudinarii in aliquo peccato: Item illos, qui proximas inveterati peccati occasiones deserere nolunt; hi enim aut nunquam vere pœnitent, nec con-

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conteruntur ; aut ſincerum propoſitum de emmendatiori deinceps vitâ ducenda, non eliciunt; conſequenter tales nec abſolvendi, niſi abſolute coram DEO & Confeſſario , firmiter appromittant ſe amplius voluntariè in conſveta peccata nolle relabi ; ac quod proximas ejuſmodi peccatorum occaſiones, ſive hoſpitia mutare vellint. Similibus autem peccatoribus, plus in uno, quam in alio peccato vitiatis, etiam correſpondentes infligendæ ſunt pœnæ ac ſatisfactiones, ut vel ſic eò majori conatu illa vitent peccata , in quæ ſunt proniores: ſic Luxurioſis & incontinensibus jejunia, (etiam in pane & aquâ) potatoribus abſtinentia à Vino , Avaris imponenda eſt eleemoſyna, & ſic de cæteris : Nec officit , ſi ut plurimùm numero talium peccatorum, correſpondeat totidem numerice plurificata etiam pœna;

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adeò, ut qui tot commisit fornicationis actus, tot etiam jejunet diebus, nisi vehemens fors contritio confitentis, mitiorem exigeret sententiam. Hinc

Nota 7mò: Quando Indulgentiæ sunt Plenariæ (licet pœnitentes omnem in correptione & admonitione, pro qualitate delicti, à Confessario experiri debeant rigorem) nunquam tamen iis tam rigorosæ infligendæ sunt pœnitentiæ, sicut diebus illis, quæ simili Indulgentiarum carent suffragio: Cujus ratio est, quia cum Indulgentiæ Plenariæ sint gratuita meritorum Christi Domini participatio, Beatæ MARIÆ Virginis, ac tot Sanctorum & Sanctarum Martyrum, Virginum & Confessorum, quorum passiones, sicut & merita (tanquam innocentibus superflua) in Matris Ecclesiæ reposita sunt Gazophilatio; quorumvè Dispensator cum Sum-

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Summus sit Pontifex, tanquam legitimus in terris Christi Vicarius; hac de causa, dum statis diebus Festivis, ac in certis locis & Ecclesiis eas nobis dispensat, eorundem meritorum Christi Domini ac cæterorum (quæ valoris sunt quasi infiniti, & infinita) nos participes efficit adeo, ut eo die & loco debitè confitentes, ac Indulgentiam Plenariam lucrantes, tam à culpa, quam à pœna pro peccatis commissis debita, absolvamur. Pœnitentiæ nihilominus minores infligendæ sunt, ut pœnitens obedientiæ spirituali satisfeciſſe videatur; ac, ne ultra in Divinam Gratiam præsummendo, liberalius peccet, rigide admoneatur.

Nota 8vo. Confessarios Ordinum Mendicantium, & qui participant in eorum privilegiis, habere potestatem delegatam dispensandi in omnibus Votis (si-

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mulque commutandi omnia Vota, etiam jurata, ex extensione Gregorij Papæ XIII.) in quibus de jure ordinario dispensare possunt Episcopi. Ita Herinex *disp.* 4. *de Voto, q.* 6. *n.* 66. id ex plurium Summorum Pontificum Concessionibus copiosè demonstrans. Quamvis enim Innocentius VIII. hinc exceperit vota peregrinationis ultra duas dietas: tamen ex concessione aliorum Pontificum, ac nominatim Eugenij IV. Pauli III. & Gregorij XIII. dicta restrictio est snblata; ut patet ex Compendio Privilegiorum Mendicantium, *vers. Votum in Capuccini Annotatione*, & Emman. Roderico *Tom.* 1. *Quæst. Regul. q.* 63. *ar.* 3. & 4.

Dicitur notanter, *in quibus de jure ordinario dispensare possunt Episcopi.* Siquidem Episcopi, etsi jure ordinario possint dispensare in omnibus aliis Votis, non tamen in

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in iis (extra casum necessitatis, & impendimenti recursûs ad Summum Pontificem) quæ sunt Papæ specialiter reservata. Et quidem ejusmodi Vota Summo Pontifici reservata regulariter sunt quinque, scilicet Votum Castitatis perpetuæ (subintellige, & integræ) Votum Religionis ab Ecclesia approbatæ, Votum Peregrinationis Romam ad limina Apostolorum, peregrinationis ad S. Jacobum in Compostella, & Peregrinationis in Terram Sanctam. Undè in his neque Confessarij Ordinum Mendicantium dispensare possunt, utpotè quæ Summo Pontifici specialiter reservantur, & in Regularium privilegiis communiter excipiuntur.

Porrò exceptiones (cùm juri ordinario Episcoporum præjudicent, ceu odiosæ) sunt strictæ interpretationis, ac proindè in propria verborum significatione

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accipiendæ. Undè Episcopi jure ordinario (consequenter Confessarij Ordinum Mendicantium, & Communicantium in privilegiis eorum, ritè approbatis, ex delegata potestate sibi à Summis Pontificibus concessa) possunt dispensare in Voto Castitatis non perpetuæ, sed ad certum duntaxat tempus promissæ, v. g. ad annum, vel decennium. Item in Voto Castitatis non integræ, v. g. non fornicandi, non nubendi, non petendi debitum, servandi virginitatem duntaxat, quæ per unicum lapsum carnis irrecuperabiliter amittitur, fitque postmodum observatu impossibilis: secùs, si vovens virginitatem intendisset per talia verba sese obligare ad castitatem absolutam: nam DEUS intuetur cor: sicque votum hoc, utpotè castitatis absolutæ ac perpetuæ, foret indispensabile per Papâ inferiorem. Item

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possunt supradicti dispensare in Voto conditionato, ante conditionem impletam, ut si voveat quis Religionem, aut Castitatem perpetuam, si ex morbo convalescat, poterunt dispensare in Voto, antequam hæc conditio impleatur: secus si Votum impleta conditione omninò purificetur, ut habet Herincx *cit. disp. 4. qu. 6. num. 62.* estque probabilior; quamvis Sanchez *lib. 8. de Matrimon. disp. 10. n. 13.* & Diana *part. 3. tract. 6. resol. 25.* cum nonnullis aliis asserant, etiam post impletam conditionem posse Episcopum dispensare. Item possunt prædicti dispensari à suprà dictis in Voto pœnali, v. g. si fornicatus fuero, voveo me ingressurum Religionem, sive ante (ut est communior sententia) sive post eventum peccati, atque incursam pœnam, prout sentit *cit.* Sanchez *num. 7. & 8.* citans non paucos alios Authores.

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Notanter autem hactenus dictum, *in quibus de jure ordinario possunt Episcopi dispensare* : ut excipiantur hi casus, in quibus competit Episcopis facultas dispensandi, etiam in Votis Papæ reservatis; ratione necessitatis extraordinariæ, & quando est impedimentum adeundi Summum Pontificem; in istis enim casibus, ut docet Layman *cap.* 8. *n.* 19. citans, alios, nequeunt Confessarii Ordinum Mendicantium, vel Communicantium in privilegiis eorundem, dispensare, sed opus est recursu ad Episcopum, quamvis nonnullis ab Herinex relatis *loc. cit. n.* 69. prædicta limitatio non placeat.

Nota nono : Insuper ex speciali concessione B. Pij V. vivæ vocis oraculo facta, quin & iterata concessione Eugenij IV. Congregationi S. Benedicti tum Cassinensi, tum Vallisoletanæ facta, nec non

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non facultate Julii Secundi eidem Congregationi Vallisoletanæ impertita (ac referuntur singillatim à Petro de Murga *tom. 2. disquis. Moral. disquis. 1. dub. 13. §. 6. n. 121. & seqq.* & Ant. Quintana dvenas *tract. 9. singular. 2. 3. & 4.*) possunt Confessarii Mendicantium dispensare ad petendum debitum cum iis conjugibus, qui contraxerunt Matrimonium cum Voto simplici Castitatis antea emisso: item & cum incestuosis conjugibus, qui contracto jam Matrimonio cum alterius conjugis consanguinea intra secundum gradum adulterium perpetrarunt: si tamen tales Confessarii sint viri docti, atque ad hoc à suo Provinciali deputentur; & hæc quidem deputatio est necessaria juxtà tenorem concessionis, & praxim, prout notat Herinex *sit. disp. 4. n. 68.* Et Portel. *in Dubiis Regularium, vers. Confessor. n. 23.* ubi

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bene addit, quòd ejuſmodi licentia cuipiam Confeſſario ab uno Provinciali facta non expiret amoto Provinciali ab officio, eò quod illa facultas non detur à Provinciali, ſed ad commiſſionem ſive deputationem ipſius à Papa, cujus gratia jam facta non expirat morte concedentis. Sunt quidem nonnulli Authores, qui præmiſſam Provincialis deputationem non requiri aſſerunt, quos refert, ac ſequitur Antonius à Spiritu S. Carmelita, *in Directorio Regularium p.* 1. *tract.* 2. *diſp.* 1. *ſect.* 2. §. 3. *num.* 112. & Diana *part.* 3. *tract.* 2. *reſ.* 14. *& p.* 5. *tract.* 13. *reſol.* 46. ubi hoc ipſum non improbabile cenſet, licèt in priori loco oppoſitam ſententiam ſequatur. Verùm tenor conceſſionis B. Pii V. quam refert Rodericus *tom.* 1. *qq. Regul. q.* 63. *art.* 1. *&* 2. expreſsè requirit, quòd ejuſmodi diſpenſatio in Foro conſcientiæ ad pe-

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petendum debitum fiat *ex commissione Provincialis.*

Nota 10*mò*: Dispensatio in Votis, ut sit valida, requirit causam justam dispensandi. Ratio est: quia potestas dispensandi in jura Superioris, nempè ipsius Dei, Prælatis Ecclesiæ *data est in ædificationem, & non in destructionem*, ut dicit Apostolus 2. *Corinth.* 13. *v.* 10. Id autem non esset, si possent dispensare absolutè, ac temerè absque ulla causa.

Porrò causæ justæ dispensandi in Votis, oriuntur ex variis motivis. I. Ex imperfectione actûs, si absque prudente, & perfecta deliberatione, in ira, metu, mœrore, vel tenera ætate, &c. Votum factum sit *arg. c.* 2. *de Voto*: quamvis ob imperfectionem actûs, & defectum sufficientis deliberationis, quandoque Votum penitus non obliget. II. Ex materia Voti, si nimirum voventi, spectatâ

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corporis constitutione, naturæ fragilitate, &c. Votum ipsum majoris ruinæ periculum parituruum videatur: adeòque spectatis omnibus dispensatio ad spiritualem ejus utilitatem (quæ præcipuè hic consideranda est) cessura videatur. III. Ob difficultatem exequendi Votum postcà supervenientem, vel ante non prævisam; quamvis interdum, si hæc gravis & manifesta sit, obligatio Voti per se sine dispensatione cessset. IV. Ob necessitatem, vel magnam utilitatem Reipublicæ, aut familiæ: ut si quis longas peregrinationes vovisset, cùm præstaret, ipsum familiæ, vel Reipublicæ regendæ interesse, aut hujusmodi. Undè benè Innocentius III. relatus *cap. Magna, de Voto*, ait, quòd in materia dispensationis Votorum hæc tria semper considerandæ sint, videlicet; *quid liceat secundum æquitatem, quid deceat*

eat secundum honestatem, & quid expediat secundum utilitatem.

Pro Choromide hujus instructionis Suppono te scire; quod sicut ex parte pœnitentis, tres partes integrales sint Sacramenti Pœnitentiæ; Oris *scilicet* Confessio, cordis contritio & operis satisfactio in re (*vel* in voto, *ut apud graviter infirmos, & periclitantes &c.*) *ita ex parte Confessarii, essentialis est absolutio cum debita intentione prolata. Si te major pœnitentium obruat copia; incipe formam à ly.* Dominus noster JESUS Christus te absolvat; & ego &c. *inclusive usque ad ly.* Deinde: ego te absolvo à peccatis tuis, in nomine Patris, & Filij, & Spiritûs Sancti, Amen. *Imo, si esset periculum in mora Agonizantis, periclitantis aut jamjam exspirantis, sufficiat dicere:* Ego te absolvo &c. *præsuppositâ tamen semper dispositione subjecti, si est capax. Ne porro temere quemlibet absolvas, teipsum autem*

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tem condemnes, recapitulatos hic casus reservatos accipe sequentes.

Casus Zagrabiensi Ordinario reservati, sunt X.

I. Hæresis externa.
II. Incestus.
III. Raptus.
IV. Procuratio abortûs.
V. Percussio Parentum.
VI. Homicidium } Voluntarium.
VII. Incendium }
VIII. Violatio Ecclesiæ.
IX. Exercitium artis Magicæ.
X. Falsificatio ponderum, aut mensurarum.

Casus, qui his in partibus Summo reservantur Pontifici, numerantur VII.

I. Spoliantes & impedientes Romipedas, aut etiam Jacobipedas.
II. Arma Turcis administrantes.

III.

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III. Paganis Consilia Christianorum manifestantes.

IV. Clericos occidentes, aut seriò percutientes.

V. Ad forum sæculare Clericos trahentes.

VI. Judicium Ecclesiasticum impedientes.

VII. Gabellas, Pedagia, aut alia similia onera, sine licentia Papæ, Ecclesiasticis imponentes.

NB. *Tamen, quod Romam non valentes ire pro beneficio absolutionis, debeant pulsare apud Illustrissimum & Reverendissimum D. Ordinarium, aut ejus Vicarium. Casus Provincialibus reservatos hic non censeo esse enumerandos; pro quibus recurrendum est ad statuta tum Generalia, tum municipalia; qua licet omnes calere debeant, singulariter tamen, qui Confessarij deputantur Conventuum. In articulo porro mortis, universaliter omnis cessat reservatio.*

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Libera autem Fratribus conceditur Confessio :

In Nativitate, & Cœna Domini. Item in Solemnitatibus Paschatis, Pentecostes, SS. Nominis JESU; SS. PP. Franciſci, & Antonij, Portiuncula; *temporibus Jubilai; In articulo item mortis; quo fit, ut beneficium abſolutionis, etiam à reſervatis occultis recipere poſſint. Confeſſarius autem habens facultatem abſolvendi ſive ſæculares, ſive claustrales à reſervatis, non facile abſolvat, antequam graviter animadvertat & invehatur in pœnitentem; ne facilis indulgentia, ſit alterior peccandi licentia.*

APPENDIX

Eorum quæ quilibet pœnitentium & confitentium (ſecundùm præmiſſa Notabilia) aut ſcire debet, aut orare. Et quidem præſuppoſitis, oratione Dominicâ, Salutatione Angelica, ac Symbolo Apoſtolorum, quæ ſuperius

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perius expoſita ſunt fol. 85. ſubjungitur linguâ vernaculâ Decalogus.

Deſzetere,

Zapovedi Boſye.

1. JAſzem Goſzpon Bogh tvoi, Nemay tugyeh Bogov pred menum.

2. Ne primi imena Goſzponua Boga tvoiega, zahman vu vuſzta tvoia.

3. Szpomeniſze, da Szvetke ſzvetis.

4. Poſtuy Otcza y Mater.

5. Ne vumori.

6. Nepraznuy.

7. Nekradi.

8. Ne govori krivoga ſzvedocsánztva proti bliſnyemu tvoiemu.

9. Ne poſcly ſene bliſnyega tvoiega.

10. Ne poſcly hiſe, ni polya; ni ſzluge, ni ſzlusbenicze; ni vola, ni oſzla, ni marhe nikakove, dapache nikai bliſnyega tvoiega.

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Petere

Czirkvene zapovedi.

1. VSze Szvetke napravlene y prepovedane od Sz: M. Czirkve, marlivo ſzveti.

2. Vſzaki Szvetek, ſzvete Meſſe poboſnò poſzluſſay.

3. Korizmene, Kvaterne, y oſztale Czirkvene pozte zverſſeno poſzti: y po Petkeh ter Szobotah meſza nejegy.

4. Vſzakoſze leto naymenye jednocs tvojemu laztovitomu Popu, ali drugomu z-nyegovem dopuſcsenjem, zpoveday.

5. Vſzakoſze leto naymenye jednocs, ter po imenu k-Vuzmu pricseſcsay.

Obchinſzka ſzpoved.

ZPovedamſze Bogu vſzamogucſemu: blaſene MARIE vſzigdar Devicze: Blaſenomu Mihalyu Archangyelu; blaſenomu Ivanu Kerztitelu: ſzvetem Apo-

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Apoſtolom, Petru y Paulu, vſzem Szvetczem; y tebi Otecz duhovni, arſzem kruto pregreſſil, (*alli pregreſſila*) mislenyem, govorienyem, y cſinyenyē; moy greh, moy greh, moy preveliki greh. Zato proſzim blaſenu MARIU vſzigdar Deviczu, blaſenoga Mihalya Arkangyela, blaſenoga Ivana Kerztitela, ſzveteh Apoſtolov, Petra y Paula, vſzeh Szvetczev; y tebe Otecz duhovni; molete zame Gozponna Boga naſſega. Amen.

Szmiluyſze nam vſzamogucſi Gozpoñe Boſe, y odpuztivſſi nam grehe naſſe, zapelyaj naſz vu ſitek vekivecsni. Amen.

Odpuſcsenje y odvezanje od grehov naſſeh, darvy nam vſzamogucſi y miloztivni Gozponne Boſe. Amen.

Koiaſzu potrebna tak Chloveku znatti, daſze prez vere oneh zvelichiti nemore?

Odg: Pervo ie ovo: da vu ſzvetom

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tom Troyztvu jeden je Bog; à triſzu Perſone, Otecz, Szin, Sz. Duh; y da ovi tri neſzu tri Bogi, negoſzu jeden jedini Bog; ar nemaju, nego iedno Bittye, illiti naturu.

Drugo ie ovo: da JESUS Chriſtus, je pravi Szin Otcza Boga Nebezkoga, y pravi Szin Devicze MARIE; pravi Bog, y pravi cslovek, nas Odkupitel y zvelicſitel; kiſzeje za naſz gresnike na ov Szvet narodil: y na ovom Szvetuje velike muke terpel, y kery ſzvoiu prelcial, y na kriſnom drevu ſzmert podjel, ter vumerl; vuto ime, dabi naſz gresnike, ſzvojum kervium, mukum y ſzmertium od Peklenzke vuze odkupil, y od muk vekivecſnch oſzlobodil.

Tretye ie ovo: da on izti Chriſtus, kije naſz odkupil, vezda ztoy y gore na nebezkom orſzagu, vu ſzvojem cslovecsanzkom kipu; y ovde dole na zemlye vu ſzve-

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ſzvete Hoſtie pod kruſnem kipom; ter pod onem kipom dava ſzamoga ſzebe nam Lyudem na hranu duhovnu, y na duſſnò zvelichenie: y on iſzti doide ſzudit ſive y mertve na konczu ſzveta; dobre zvelichiti, gresne vu ognye peklenſzke hoche odpittati.

Zatto, gda koi nevmetelen Chlovek, y pokornik budi mlad, budi ztar, nezna ovoga troiega duguvania; duſevgaje Zpovednik alli navcſiti, cſega more navcſiti: alli od ſzebe odpuztiti prez odvezania; y Pricſescſaniemu zkrattiti y prepovedati, doklamſze teh navukov odkoga toga ne navcſi. Ar je bolye jednoga dobro zpovedati, nego zto drugeh zlo.

Oſztruge duhovne.

Kemiſze kerſcseni Chlovek, na pobolſanye ſitka podbada: y na ſzveteſſi ztalis naganya.

ZTvorilie Bog vſzakoga Cslovcka, vuto ime; da on ſzvoiega

iega Ztvoritela Boga pozna y lyubi: y da nyemu szlusecsi, szebi Zvelicsenie zadobi. A druge pak ztvari ovoga Szveta, ztvorilie Bog, zaradi Csloveka, da nyega, vu Bosie szlusbe, ter vu zaizkanyu Zvelicsenya, pomasu. Odkud ovo izhagya; da cslovek, na tuliko ima vsivati ovoga Szveta ztvari, na kulikomu ieszu haszno vite vu Bosie szlusbe, ter vu zaizkanyu vekvecsnoga Blasenztva: à kulikomu pak vu tom dvoiem duguvaniu skode; tulikoszeih je dusen habati, y ogibati.

2. Zvelicsenye nasse y Nebezko Kralyevztvo szilumsze iagmi, dobrotamisze dobiva; à szamem iednem szmertnem grehomsze zgubiva.

3. Sitek cslovecsi je kruto neztanovit, à szmertie ztanovita; koteru idom naszleduie tesek Szud Bosyi, y ztrassno zevszakoga zla

zla dela, govorienya, y miſslenya racsunan ie.

4. Szmert, vſzemu dobru y zlu ovoga Szveta konecz mecſe y polaſc.

5. Mertva csloveka naſzleduju na veke, ſzama dela, zla y dobra; od koterech viſzi (*æternitas*) vekivecsni ztalis, dober y zel, drugoga Szveta.

6. Kerſcseni Cslovek, vſze mora cſiniti y terpeti; vuto ime; da Bogu vugoden ſzluga bude.

7. Bogje vu vſzakom vremenu y meſztu nazocſi: vſza duguvania, zla y dobra, zvunzka y nuternya, otayna y pokrita, cſuie y vidi; kotera on ſzam bude ſzvedocſil y ſzudil y naimom zlem alli dobrem placſal.

Nato gledecs, duſenie cslovek, pervlye vſze ovoga Szveta muke terpeti do ſzmerti, nego ſzmertnē grehō dobrovolno pregreſſiti.

9. Duſenſzcie hudeh prilik, y zleh

zleh tovarusſev ogibati, y proti zkusſnyam vrasſyem, y cslovechyem, szercseno boriti.

10. Gdasze komu pripeti vu szmertni grch opazti, dusenie prez poztanka od nyega gore ztati, po szerdcsenom pokaianyu; à potlam po zpovedi vu prilicsnom vremenu.

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Praxis assistendi Ægris, & moribundis.

Cura conscientiosè, itaute debere tractare, & curare infirmum, ut ex parte sua dispositionem illam actu habeat, & illos actus eliceat, qui conducunt ad statum gratiæ acquirendum, augendum, aut conservandum in illa ultima lucta & agone, in quo agitur de tota æternitate. Minimè enim suo officio satisfaciunt Confessarij, qui vix ullis remediis instructi, tamquam imperiti Medici ad ægros moribundos accedunt: cùm sæpe, & ut plurimùm ab opportunis eorum monitis, & auxiliis morientium salus æterna dependeat.

§. I.

Quid Confessario in primo ad ægrum accessu agendum?

PRimò igitur Sacerdos ad ægrum vocatus, curet ante omnia in seipso

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magnum excitare desiderium procurandi salutem agrotantis. Hâc brevi consideratione ex S. Dionysio: Divinorum diviniſſimum eſt cooperari ſaluti animarum. *Et animo ad DEUM elevato ex corde dicat: ô utinam poſſem juvare hanc animam, ſicut vellem juvari meam in extremo vitæ momento.* O momentum magni momenti, ex quo pendet æternitas! *deinde incipiat ſecum præmeditari, quo modo ex his præxibus debeat cum agro procedere.*

Secundò ſi deprehendat morbum eſſe periculoſum, conabitur impedire frequentem amicorum acceſſum, & alloquium de rebus mundanis, multò magis inanes eorum gemitus ac ploratus: ut ſic æger habeat otium convertendi animum ad cogitationes pias, & ſalutaria Sacerdotis monita.

Tertio curabit ob oculos decumbentis apponi imaginem Crucifixi, aut aliam, quæ poſſit in illo DEI, ac Salvatoris ſui memoriam excitare: &

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aquam lustralem in promptu haberi, quâ ager & lectus frequenter asper-gantur.

Quartò, si Medicus aut amici non audeant agrum de propinquo mortis periculo monere, ipse Confessarius id suaviter & benignè faciat. Hoc enim omittere crudelitatis est, non clementiæ; solet namque ager per notitiam propinquæ mortis ad seriam animæ suæ curam multò magis excitari. Poterit itàque periculum his verbis discretè & molliter indicare. Sumus omnes mortales, nescimus autem diem neque horam. Medicus judicat morbum hunc non carere periculo; non nocet igitur tempestivè prævidere, & providere domui suæ; imò id juvare potest ad corporis & animæ salutē.

Quintò. Moneatur ut, si nondum fecerit testamentum, absolvat illud; ut tanto liberiùs curas omnes saluti suæ tantùm impendat. 2. Ut *si quid restituere debeat, justitiæ satisfaciat.*

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3. Ut pro *animæ ſuæ ſolatio procuret eleemoſynam fieri in pauperes, & Sacrificia, ac alia Eccleſiæ remedia, dicat q; ægroto:* Si tu ipſe nunc tui obliviſceris; quantò magis amici poſt mortem obliviſcentur tui?

4. Ut *ex animo remittat injuriam omnibus, qui ipſi inimici & moleſti fuerunt, ad imitationem & amore Chriſti, qui moriens pro crucifixoribus oravit, dicens:* Pater ignoſce illis, quia neſciunt quid faciunt.

5. Ut *ipſe veniam poſtulet ab omnibus, quos dicto vel facto offendit.*

Quando autem advertit infirmum mortis nuntio angi, aut turbari, debet in promptu habere motiva, quibus mortis horrorem minuat, & ad ſequentes reſignationis actus ægrum inducat, qui etiam pro ſanis, ad tollendum nimium affectum erga res mundanas, multùm proderunt.

§. II.

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§. II.

Remedia inducentia ad resignationem contra nimium mortis horrorem.

COgita N. N. DEUM esse Supremum Dominum vitæ ac mortis, ac proinde vitæ usuram, quam tibi hactenus gratis dedit, quovis tempore pro suo arbitrio repetere posse. Dic ergo cum Jobo: Dominus dedit, Dominus abstulit, sit nomen Domini benedictum.

II.

Statutum est omnibus hominibus semel mori. Mortuus est ipse Christus, mortua est Virgo DEIpara &c. Nemo autem melius novit, quando nobis expediat finem vitæ imponere, quàm æterna DEI Sapientia. Ille verò tamquam amantissimus Pater hunc tibi vitæ terminum ab æterno destinavit. Dic ergo cum Christo in horto brevi morituro. Pater mi, non mea, sed tua voluntas fiat. *Et cum Apostolo.* Mihi vivere Chtistus est, & mori lucrum. Sive

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vivimus, sive morimur, Domini sumus.

III.

Tam stultum est nolle mori, quàm nolle esse de numero hominum, quorum ne unus quidem à moriendi necessitate eximitur. Si ergo aliquando moriendum est, quando potius, quàm hoc tempore, in quo habes tam multa adjumenta pie, ac fœliciter moriendi in præsentia Sacerdotis, cùm Ecclesiæ Sacramentis, ac tot amicorum precibus & Sacrificiis? Quàm multi sunt casus, in quibus postea facilè contingeret te abripi morte subitaneâ sine cruce, sine luce; Sine absolutione, sine extremè necessarijs Sacramentis, cum periculo salutis æternæ, sicut multis assiduò contingit.

IV.

Quid est hæc misera vita, nisi carcer animæ, nisi exilium à patria cœlesti, nisi gehenna curarum, dolorum, morborum, molestiarum, in qua semper una miseria alteri succedit: ho-

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mo natus de muliere, brevi vivens tempore, repletur multis miseriis. *Nonne præstat simul & semel omnibus his malis liberari, & ad illam patriam tendere, in qua neque luctus, neque clamor, neque dolor erit ultra. Ubi amodò dicit Spiritus, ut requiescant à laboribus suis.*

V.

Multi viri sancti & sapientes finem hujus vitæ magnis votis expetebant, ut malis hujus vitæ, & peccandi periculis liberati ad æternos Christi complexus evolarent. Sic S. Ignatius Martyr, sic S. Catharina Senensis mortem ultro invitabat. Sancta Theresia admirans dicebat, ô mors, quis te metuat, cùm vitam parias? *Dic ergo cum Apostolo*: Infelix ego homo, quis me liberabit de corpore mortis hujus. *Et*, cupio dissolvi, & esse cum Christo. *Dic cum Regio Propheta*: Lætatus sum in his, quæ dicta sunt mihi, in domum Domini ibimus.

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VI.

Inquire, cujus rei desiderium trahat te in hac vita remorari? An cupitas fruendi amicis? multò major amicorum, & cognatorum numerus te in Cælo expectat, tot majores tui, tui avi, proavi, patrui, vicini, cognati, fratres fortè & sorores, filij & filiæ præcesserunt, reliqui omnes ad unum brevi sequentur: Non enim hic habemus manentem Civitatem, sed futuram inquirimus. *An te trahit cupido utendi adhuc tuis bonis, aut hujus lucis usura? At moriendo nihil horum perdis, sed tantum commutas in melius: nam anima tua cùm sit immortalis, in altera vita fruetur bonis multò majoribus, & nunquam perituris. Docente Apostolo:* Nec oculus vidit, nec auris audivit, nec in cor hominis descendit, quæ paravit DEUS ijs, qui diligunt illum.

Si dicas, te tantùm desiderare longiorem vitam, ut possis melius DEO

servi-

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ſervire, & ad æternitatem te compo-nere. At fortè diutius vivendo longius à ſalute recederes. Accidit plu-rumque, *inquit Auguſtinus* : ut qui creſcit ætate, creſcat & iniquitate. *Uti factum eſt in ipſo Salomone.* Fac igitur nunc, quod tunc fieri velles. *Potes uno die vel horâ, intenſis actibus, & ardenti Dei amore plures vitæ annos adæquare. Et teſtatur ipſa ſcriptura; aliquos ex hac vita magno DEI favore citius evocari, ne per longam vitam pereant, nec ideo minùs merentur. Audi ſcripturam ſapientiæ 2.* Raptus eſt, ne malitia mutaret intellectum ejus, & conſummatus in brevi, explevit tempora multa. *Dic ergo cum magno erga paternam DEI providentiam affectu* : Domine, tu optimè nôſti, quid mihi expediat, da quod jubes, & jube quod vis. Paratum cor meum DEUS, paratum cor meum, ut faciam ſanctiſſimam voluntatem tuam.

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§. III.

Incitamenta ad patientiam contra morbi dolores.

AMice N. nonne desideras sequi Christum Salvatorem tuum, qui pro te multa passus est? Dices haud dubiè, desidero. Audi Christum igitur tibi loquentem. Qui vult venire post me, tollat crucem suam, & sequatur me. *Ecce hi dolores sunt tua Crux, quam debes portare, ut Christum sequaris. Sic oportuit Christum pati, ut intraret in gloriam suam; quomodo poteris tu sine patientia intrare in gloriam alienam? Dolores tui, fateor, magni sunt, sed dolores, & tormenta Christi fuerunt multò majora. Cogita illius sudorem sanguineum; quo, ex sola passionis suæ consideratione, toto corpore perfusus est. Si capitis dolore cruciaris, respice caput ac frontem Christi Salvatoris tui, acerbissimis spinarum aculeis undique sauciatum. Si pectoris, aut lateris molestiâ torqueris; aspice latus*

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tus Christi tui, crudelissimâ militis lanceâ perforatum. Si in manu aut pede dolorem sustines; converte oculos ad Christi manus, & pedes acutissimis clavis Cruci affixos. **Deinde** *magno affectu dic:* Non est discipulus supra Magistrum: Si Dominus & Salvator pro delictis meis tanta sustinuit, quanto magis debeo ego pro illius amore aliquid sustinere.

II.

Cogita te per morbi dolores patienter toleratos, futuras Purgatorii pœnas ex parte, vel ex toto compensare, & magnum cœlestis gloriæ incrementum acquirere, monente Apostolo 2. Cor. 4. Momentaneum, & leve tribulationis nostræ æternum gloriæ pondus operatur in nobis. *Et iterum ad Rom. 8.* Non sunt condignæ passiones hujus temporis ad futuram gloriam, quæ revelabitur in nobis. *Dic ergo cum S. August.* Domine hìc ure, hìc seca,

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ut in æternum parcas. *Ecce in hunc finem Christus ex prætioso Passionis suæ Calice hos dolores tibi propinat. Nonne ipsius Calicem libenter accipiebas, & hos dolores, licet amaros, ex illius amore exhauries, cum ipso dicens:* Calicem, quem dedit mihi Pater, quomodo non bibam illum? Pater, si non potest Calix iste transire à me, nisi bibam illum, fiat voluntas tua.

Nonne magni faceres, si quis tibi Sacratissimæ Crucis Christi reliquias insignes, aut particulas donaret? Ecce tibi Christus ipse mittit hos dolores, tamquam particulas gravissimæ Crucis, quam ipse in corpore, & in anima sua ex tui amore sustinuit. Die ergo ex toto corde Salvatori tuo.

Domine JESU Christe, ob amorem, & gloriam tuam suscipio de paterna manu tua, omnes ac singulos morbi dolores ac molestias, tamquam totidem reliquias Sanctissimæ Crucis tuæ mihi à te donatas,

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natas, illas tamquam tales amplector, & exoſculor: eas in corporis, & cordis mei theca cum patientia, imo etiam cum gaudio portare deſidero.

Salve Crux prætioſa, quæ decorem traxiſti de membris mei JESU Chriſti. Suſcipe me diſcipulum ejus, qui pependit in te, ut per te me recipiat, qui per te me redemit. Chriſto confixus ſim Cruci; vivam ego, jam non ego, vivat verò in me Chriſtus.

Cogita quomodo Sancti omnes optabant ſtigmata vulnerum Chriſti in ſuo corpore geſtare. Quomodo S. Paulus gloriabatur ſe ſtigmata Domini JESU in ſuo corpore portare. Quomodo S. Franciſcus pro ſummo favore cicatrices, quinque vulnerum Chriſti in ſuo corpore ſuſcepit, etiamſi ex illis copioſus ſanguis profluereſ. Quomodo S. Catharina Senenſis cum ingenti gaudio ſimilem gratiam à Chriſto complexa eſt, licet tantos dolores inde

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ſentiret, ut ſe morituram putaret. Certiſſimum autem eſt, & fide credendum, illos dolores ac moleſtias magno DEI favore, & munere tibi conceſſos eſſe, ſi illos ad honorem, ac amorem DEI pariter ſuſtineas. Die igitur ex animo cum Sanctis illis DEO chariſſimis.

O DEUS, ô Salvator dilectiſſime, ad amorem & honorem Divinæ Majeſtatis tuæ ſuſcipio de manu tua hos cruciatus & moleſtias, eosque complector tamquam ſtigmata vulnerum tuorum, & veſtigia tormentorum, quæ in ſacratiſſimo corpore ſuſtinuiſti. Et utinam eodem amoris ſenſu ea in corpore meo ſuſtinerem, quo S. Paulus Apoſtolus. S. Franciſcus Seraphicus. S. Catharina Senenſis, alijque innumeri tibi dilectiſſimi.

Utinam haberem illum pro te patiendi ardorem, quem habuit S. Laurentius, dum ſuper ardentes pru-

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prunas in craticula verſaretur. Quem habuit S. Stephanus, dum inter lapidum imbres toto corpore contunderetur. Quem habuit S. Sebaſtianus dum ſagittis undique configeretur. Quem habuerunt reliqui Martyres & amici tui, quorum maximum gaudium erat pro te ſecari, uri, laniari. Quod mihi deeſt, tu ſupplere digneris, Salvator mi, cum quo vivere volo, & mori, Amen.

Patiens, poſtquam per Confeſſarium bene diſpoſitus eſt ad faciendam Confeſſionem, & Communionem, eadem piè & integre exequatur, tanquam mox mox animam exhalaturus, ita ut omni momento paratus inveniatur, ut coram vocante Deo ſe ſiſtat. Actum Contritionis cum illo eliciat, quem inveniet in bona forma notatum fol. 83. *Orationes ante & poſt Confeſſionem ac Communionem (ſi non ſit adeo debilis; ſecus corde, verba à Confeſſario prolata, ruminet) oret cum eodem*

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dem, quas inveniet infra notatas ubi agitur de Reorum tractatione & deductione fol. 193.

Nec Testamentum *in fine hujus libelli signatum renovare ommittat, quod protestationem* Fidei *continet,* Spei, & Charitatis, *quod, inter cætera, etiam summè necessarium est; imo & sæpius renovandum.*

Videat tamen Confessarius, ut (visâ circumstantiâ ægri, aut debilitatis ejus) multùm non sit ei imporsunus, cum continua oratione, aut etiam clamorosa voce; sed orationes fiant servata interpollatione ac respirio; poteritque progredi, dum & quando expedire judicaverit, modo quo sequitur sua pastoralia, & spiritualia cum infirmo exercitia.

Vu Imie Otcza, † y Szina, † y Duha † Szvetoga, Amen.

I.

JA nevolna Gresna Dussa valuiem, y protestuiem szada na ovom zkradnyem vremenu fitka moie-

moiega, pred vſzem Preſzvetem, y Preodichenom TROIZTVU; pred Preodichenum, y Blasenum Deviczum MARIUM, pred moiem Sz. Angelom Chuvarom, y pred vſzemi Szvetczi y Szveticzami Bosyemi, naimre pak Sz. Patronuſſi, y Patronuſſiczami moiemi; da ia kanim, ſeleiem, y hocsu ſiveti do Bosye volye, y vumreti vu Sz. Kerschanzke Katolichanzke Vere; veruiuch vſza ona, koia veruie, y veruvati zapoveda Sz. Matti Czirkva Rimzka Apoſtolzka.

2. Veruiem vu Preſz. y Preodicheno TROIZTVO, Otcza, Szina, y Duha Sz. iedinoga Boga; Verujem vu Otcza Boga; Kakti Ztvoritela moiega. Verujem vu Szina nyegovoga, od MARIE vſzigdar prechizte Devicze rogyenoga, kakti Odkupitela moiega; y vu Duha Sz. kakti Razſzvetitela Duſſe moie.

3. Valuiem y Szpovedamſze, da ia ni-

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nimam nikakveh dobreh Dèl, zbok koiehbi mogla zvelichena bitti dussa moia: nego tverdno Uffanie imam vu Presz. Muku, Kerv, y Szmert Odkupitela moiega; Kakti takai y vu nezgovornu Miloszerdnozt, Dobrotu, y lyubav nyegovu; da moiu nevolnu, gresnu dussu od szebe neodverse, negoiu dèlniczu vuchini britke muke szvoie.

4. Valuiem, y Szpovedam nezahvalnozt moiu preveliku proti G. Bogu moiemu, ztulikemi ztrasznemi grehi moiemi tulikokrat izkazanu, za tulika neizbroiena dobrochinyenya, vugodno prieta, za koia vsza zmosnomu G. Bogu moiemu ponizno y pobosno hvalim. Za grehe pako moie vsze male y velike, znane y neznane, szpovedane y neszpovedane; Za vsze takai ztranzkè grehe, koiemszem naimre ia z-moiem zpachenyem zrok bil: Saluiemsze iz glubline

line ſzercza moiega y kaiam, y togamije ſal daſze nemorem bolye zanye kaiati, ſaluvati, y plakati, kodbi vredno, potrebno, y doztoino billo.

5. O predragi Odkupitel razpeti moy Chriſtus JESUS! lyubimte, y kuſſuiem iz glubine ſzercza moiega; arſzi ti vſze lyubavi, y zverhu vſzeh ztvarih vreden lyublyen bitti: allite nelyubim zato dabi ti mene zvelichil, y vu pekel neoſzudil, nittite lyubim z uffanyem kakovu plachu od tebe dobiti: Negote lyubim zato, kaitiſzi ti za lyubav moiu iz nebeſz na zemlyu doſſel, Chlovekom poztal, y na krisnom drevu vſzu tvoju Preſz. Kerv preleiati, y ſzmert podnezti doztoialſze: oh terkak neſzi ti vreden lyublyen y hvalyen bitti?

6. Za lyubav tvoiu ô razpeti moy JESUS! oprascham y iavſzem protivnikom moiem vſzesko-

skode, krivicze, y obsanozti, koieszemgod od nyh priel, y zanyesze ponizno molim Bosanzki— Praviczi tvoioi, daijm za grehe— nevzemes krivicze meni vuchinyene, ar neznaiu kai chinè; Ja pako akoszemsze kada koiemu hotecs alli nehotecs, z- rechium alli chiinom neszamo zameril; nego morebiti hman peldu dal; od vszeh zkupa, y, od vszakoga poszebi ponizno proschenye proszim.

7. Akoszem komu za sivota kakovu krjviczu na blagu alli posztenyu vuchinil, ter do szada nebibil naplatil, y dusnozti moioi zadovolno vuchinil? vmreti neseleiem doklam napunom zadovolschine nedam; y akoprem ieszem iur razravnal szziromastvo moie, kodszem polek Boga y dusse moie naipravicheneie stimal, y szudil, povszem tom vendar akosze koi pravichni dùg naide po moie szmerti, za koiegaszem ia morebit zabil?

zato

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zato hochu, y zapovedam, daſze vſzi dugi naipervo napunom naplatè, oztalo pako naiſze polek pravicze razdeli, kakſzem vu Teſtamentumu odluchil, y obznanil vuchiniti.

8. Proteſtuiem ovo pred tobum ô dobri JESUS! da neſeleiem zdravya, nitti ſzmerti, pacse niti naimenſega hipa ſiveti duglye; nego kak, y kuliko ie Bosanzka volya tvoia. Vmreti pako ſeleiem, y hochu z-miloschum tvoium ſzvetum prez vſzake dvoinozti vu Vere katolichanzke; y akobime pekleni duhi po kerhkoche moie, na kakovu dvoinozt na moie ſzmertne vure napelyavali, ſzada za onda ô dobri Jesus! doklamſzē pri dobre pameti, y razumu, vſzem odgovariam, y ſzuprotiſze poztavlyam: raiſſi iezero krat vſze muke ovoga ſzveta preterpeti, da pacse y vu peklenzke muke z-duſsū y telom prepazti, negſze vech vu grehe po-

povernùti, alli koioi vrasy tentaczy dobrovolno privoliti.

Ovu pak moiu zadnyu Volyu, y Protestacziu, koiu ia chinim ovde na zemly iosche sivuch, proszim y molim, da bude y vu nebu od vszega Presz. TROIZTVA potvergyena. Tebi adda naipervo ò Kralicza nebezka MARIA Devicza! Tebi takai ò moy Sz. Angel Chuvar, kakti y vszem Bosyem Szvetczem y Szveticzam, oszebuinem pako nachinom vam ò Sz. Joseff, y Sz. Barbara kod naioszebuinessem Patronussem vu szmertnom vremenu, vu miloztivnu vassu pomoch y obrambu preporucham ovu zadnyu volyu, y konecz sitka moiega; da vi y Szvedoki moie zadnye ove volye, y Pomochniki verni budete proti vszakoi peklenzki szilli, na moioi zkradny vuri, kada dussa moia razluchavalasze bude od gresnoga tela moiega. Tebe pako ò

razpe-

razpeti moy JESUS! molim y proszim, za Presz. Ranne tvoie, da ti z- predragum kervium tvoium podpisses y zapechattis ovo moie zadnye nakanyenye, hotenye, y volyu, tak da vsze peklenzke izille premeniti nyu, alli zatrèti nebudu mogle.

Ovdi moresze na kratkom ponoviti testamentum na konczu posztavlen.

ZDIHAVANYA ZTRELNA

Koiasze od Betesnika k- szmertnomu vremenu priblisavaiuchega, iz glubine szercza k- Razpetomu JESUSSU pobosno vuchiniti moraiu.

AH JESUS! Odkupitel moy Razpeti, szmiluisze meni gresniku, y pomozime kak ti naibolle znas, y kak meni potrebno ie vu razluchavanyu od tela gresne dusse moie; Ah JESUS! Szin sivoga Boga, Szin MARIE vszigdar prechizte Devicze, zdravye beresneh, zavetye gresneh, szmiluisze nad menum vu ove szmert-

ne

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ne vure moie. Neodurime, ar vu tebe veruiem ; Neodverzime, arsze vu tebe uffam ; Nepuztime razluchitisze od tebe, ar tebe ia iz szercza lyubim, y na veke lyubiti seleiem, y hochu.

Ogleisze name ò dobri JESUS! y vu tvoiu miloschu uffaiuchega mene gresnika, koiegaszi z-Presz. Kervium tvoium odkupil; neoztavime vu szmertneh ztizkah moieh.

Razveszelime, obatrime radozt vszeh szaloztneh! y neodverzi od tebe gresnu dussu moiu, za koiuszi ti na krisnom drevu szmert podiel, y dussu tvoiu Sz. zpuztil.

Jaszem on jalni szluga tvoy, koiszem tebi deszet iezer talentumov zaoztal, y tak vellikoga duga tebi platiti neznam, kakti ni nemorem, akomiga ti polek milosche tvoie neoproztis, y dussa moia budega vu peklu plachati morala; ah szpomenisze ò miloztivni

ztivni JESUS! na britku muku tvoiu; nai nebude zahman nye vrednoſzt, negoſze ſnyum nad menum nai naplati Boſanzka Pravicza tvoia.

Nezapiſſui ò mili JESUS! proti meni grehov moich, y nevlezi z- menum na rachun, y vpravichen ſzud tvoi polek hudobe moie; nego polek velikoche miloſzerdnozti tvoie izbriſſi iz knig tvoich vſze hudobe, y krivicze moie.

Ah! proſzimte y molim ò Zvelichitel Duſſicze moie, neodverzi od nye preſzvetloga licza tvoiega, koiega neſzi odvernul od onch, koijſzu za moie grehe odurne hrachke nanye plyuvali, y nye ztrasno plyuzkali. Nittiſze ſzpominai vech iz grehov moich, negome nai preteku neizgovorne miloſzerdnozti tvoie.

Ah JESUS Razpeti! ako ravno ia neverni gresnik proti tebi ve-

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kovechni dobroti, tuliko krat tak ztrassno ieszem zagressil, y zapovedi tvoie Sz. tak neverno prekersil, tebe vendar neszem zatayl; zato nemorem ia nebitti pomiluvan od tebe: ar akoszem prem dobil ia, odkudme ti zkvariti mores; Ti vendar ò mili JESUS! neszi pogubil, odkudme zvelichiti mores, y vszamsze da hoches; nepazi adda ò zvelichitel dusse moie, tak na hudobu moiu, dabisze zpozabil iz dobrote, y nezgovorne miloszerdnozti tvoie.

Kadasze Vmiraiuchi z-

Szmertium bori; negda, y negda,
ova zdolna zdihavanya naimusze na
temenu glave natukavaiu,
doklam premine.

O JESUS! vsze vszanie moie, JESUS iedina lyubav moia, JESUS vsze dobro, radoszt, y veszelye dussicze moie; Vu ruke tvoie, O Goszpodine Bose preporucham dussu moiu. O

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O JESUS! budi meni JESUS napomoch prezmosno Ime tvoie, proti vszakoi peklenzki szilli.

O JESUS! Szin Davidov, Szin szivoga Boga, Szin MARIE Devicze, szmiluiszc gresnoi moioi dusiczi.

O MARIA! Matti milosche y miloszerdnoszti, ti mene szada na moie zkradnye vure od nepriatela obrani, pred Pravichnem Szudczem miloztivno zagovori, y od vekovechnoga zkvarienya oszlobodi.

O Sz. Patriarka Josef! koiszi vu preszladkom naruchaiu JESUSSA y MARIE iz ovoga szveta szrechno y szveto preminul: Hodimi na pomoch ò Sz. y zmosni Otecz! z JESUSSEM y MARIIM, szada naimre, kadszc dussa moia od tela gresnoga razluchava; y budimi Pomochnik za ovu oszebuinu y zadnyu miloschu, da naimre y ia vu Preszve-

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teh Naruchaich JESUSSA y MARIE iz ovoga chelarnoga ſzveta preminem: Vu Ruke adda vaſſe y Naruchaie vaſſe, vu pomoch y obrambu vaſſu proporucham y izrucham ſzercze, telo, y duſſu moiu JESUS, MARIA, JOSEF.

JESUS! JESUS! JESUS! budimi miloztivni JESUS: MARIA! MARIA! MARIA! budimi miloztivna Maika ò MARIA.

LITANIE y MOLITVE.

Z- koiemiſze Betesnik od Redovnika, y oſztaleh okol nyega ztoiecheh G. Bogu preporucha, kadſze naimre on z- ſzmertium bori.

GOzpone ſzmiluiſze.
Chriſtus ſzmiluiſze.
Gozpone ſzmiluiſze.
Vſzi Szveti Angeli y Archangeli,
Moleta za nyega.
Sz. Abel, Moli za nyega.
Veſz Korus Lyudih Pravichnch,
Molete za nyega.

Sz.

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Moli za nyega, alli zányu.

Sz. Abraham,
Sz. Ivan Kerztitel,
Vſzi Sz. Patriarke y Proroki,
Sz. Peter,
Sz. Pavel,
Sz. Andras,
Sz. Janus,
Vſzi Sz. Vucheniki Gozponovi,
Vſzi Drobni Szvetczi,
Sz. Stefan,
Sz. Lovrencz,
Vſzi Sz. Mucheniki,
Sz. Silveſter,
Sz. Gregur Papa,
Sz. Auguſtin,
Vſzi Sz. Biskupi y Szpovedniki,
Sz. Bedenik,
Sz. Ferencz,
Vſzi Szveti Fratri y Puſcheniki,
Sz. Maria Magdalena,
Sz. Lucia,

Molete za nyega, alli zányu.

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Vſze Sz. Devicze, y Vdovicze,
Molete za nyega.
Vſzi Szvetczi, y Szveticze Boſye,
Molete za nyega.
Miloztiv budi. Oproztimu
Gozpone.
Miloztiv budi. Oſzlobodiga
Gozpone.
Od ſzerditozti tvoje,
Od ſzmertne pogibeli,
Od hude ſzmerti,
Od Muk peklenzkeh,
Od vſzega zla,
Od vraſye oblazti,
Po narogyenyu tvoiem,
Po muke, y krisu tvoiem,
Po ſzmerti y pokopu tvoiem,
Po odichenom gori ztaienyu tvoiem,
Po chudnom Zaztupleniyu tvoiem,
Po milozti Veſzelitela Sz.
Duha,

Oſzlobodi
Oſzlobodiga
Gozpone.

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Mi Gresniki. ℟. Proſzimote poſzluhni naſz.

Da nyemu (*alli nye*) oproztis. ℟. Proſzimote Vſzliſſinaz.

Gozpone ſzmiluiſze.

Chriſtus ſzmiluiſze.

Gozpone ſzmiluiſze.

MOLITVA.

POydi Duſſa Kerschanzka, y neplaſſiſze iz ovoga nichemurnoga ſzvèta poiti, vu Ime Otcza Boga vſzamoguchega, koiteie ztvoril: Vu Ime Szina nyegovoga JESUSA Chriſtuſſa, koije zate muku terpel: Vu Ime Duha Sz. koije vute vleian: Vu Ime Angelov y Arkangyelov: Vu Ime Patriarkov y Prorokov: Vu Ime Szveteh Apoſtolov y Evangeliſt: Vu Ime Szveteh Muchenikov y Szpovednikov: Vu Ime Szveteh Devicz, y vſzeh Szvetczev y Szveticz Boſyeh: Deneſz nay bude vu pokoiu mezto tvoie, y vu nebezkom Raiu prebivalische tvoie,

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po JESUSSU Christussu nassem Gozponu. ℟. Amen.

Miloztivni, y miloszerdni Gozpodine Bose, koi polek vnosine milosche, y miloszerdnozti tvoie pokornikom grehe opraschas, ogleisze miloztiuno na ovoga szlugu tvoiega N. (*Szlusbenicza tvoiu,*) y nyemu vsze grehe nyegove, koie on vszem szerczem valuie pred tobum, miloszerdno oprozti. Ponovi vu nyem Otecz dobri kaigoder ie vunyem zemelzka y telovna kerhkocha pokvarila; alli vrasya hudoba y ialnozt od nyega pogubila. Szmiluisze nad zdihavanyem, szmiluisze nad szuzami nyegovemi, koi vu nichem uffanya nema, nego vu szame milosche y miloszerdnozti tvoie. Primiga ô Bose vu miloschu tvoiu, y nyega k-sivem kotrigom tvoie Sz. Czirkve pridrusi. Po JESUSSU Christussu nassem Gozponu. ℟. Amen.

Preporuchamte Gozpodinu Bogu,

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Bogu, dragi Bratte, (*Draga Szi-*
ztra) y onomu chyeſzi ztvorienye
vu ruke daiem; da kada iz ovoga
ſzveta premines, k- onomuſze-
povernes, koiteie iz zemlye nachi-
nil. Gdati adda duſſa tvoia iz
tela vun izide, nai doide pred nyu
ſzveti Sereg Angelzki, nai doide
pred nyu Sz. Senatus Apoſtolzki,
zeuſzem oztalem Dvorom Nebe-
zkem: Naiſze nyoi izkase Odku-
pitel JESUS, y licze ſzvoie veſzelo
nai nye pokase: da pobeſi pred
tobum zeuſzemi ſzvoiemi Seregmi
peklenzki Satan, y puta tvoiega-
tebi nezapachi. Oſzlobodite-
od muke Chriſtus, koije zate kri-
snu muku preterpel. Mentuite
ſzmerti vekovechne Chriſtus, koi-
je zate krisnu ſzmert podiel. On-
te nai od vſzch tvoich grehov od-
vese, y na deſzniczu ſzvoiu med
Blasene Serege poſztavi; ondi bu-
di gledal z-ochi vu ochi tvoiega
Odkupitela, y vu nyegovomſze-

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pogledu naſzladuval na vſze veke vekivechne. R. Amen.

Neſzpomeniſze Gozpone iz pregrehe mladozti, y ludozti nyegove; nego polek nezgovorne y velike milosche tvoie ſzpomeniſze ſz nyega vu dike ſzvetlozti tvoie. Naimuſze odpru nebeſza; Naimuſze obraduiu Angeli. Primi Gozpone vu kralyeztvo tvoie ſzlugu tvoiega. Naiga prime Sz. Mihaly Arkangel doztoini Poglavnik Seregov nebezkeh. Naimu doidu naproti Sz. Angeli Boſy: Naiga prime Peter Apoſtol, koiemu daniſzu od Boga klyuchi Kralyeztva Nebezkoga. Naiga prime Sz. Pavel Apoſtol, koi poztal ie poſzuda zebra na Bosya. Moliſze za nyega Sz. Janus zebrani Apoſtol Bosy, koiemu obznanyene ieſzu zkrovnozti nebezke. Molete za nyega vſzi ſzveti Apoſtoli, koiem dana ie od Gozpona oblazt vezati y odvezati. Molete

za

zá nyega vszi zebrani szeteczi Bosy, koijzte za Ime Christussevo na ovom szvetu muke terpeli; da oszlobogyen bude od zaveza tela szvoiega, y vreden poztane doyti vu diku Kralyeztva Nebezkoga, po dopuschenyu Gozpona nasszega JESUSSA Christussa, koi z-Otczem y Duhom Sz. sive y kralyuie na vsze veke, Amen.

MOLEMOSZE.

Preporuchamoti Gozponne duszu szluge tvoiega N. y molimoszе tebi Gozpone JESUS Christus zvelichitel szveta, da ovu duszu, za volyu koie ti ieszi iz neba na zemlyu dosszel, med tvoich Patriarkov drusbu pridrusitisze nezkratis. Zpoznai Gozpone ztvorienye tvoie, ne po tugyeh Bogeh, nego po tebi szamom sivem y pravem Bogom ztvorienu. Ar zvuna tebe ne Boga drugoga, y nigdor nechini onak, kak ti chinis. Razveszeli Gozpone duszu

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nyegovu predliczem tvoiem, y nczpomenisze iz negdasnye hudobe, y nemertuchlivozti nyegove, koiu vunyem podignula, ie vruchina hudoga poselenya: Ar akoie prem vgressil, zato vendar tebe Boga Otcza, Szina, y Duha Sz. ne zatayl, negoie valuval, y lyubav Bosyu vu szebi ie imel, y Boga vszeh ztvarih ztvoritela ie postuval, y molil, koi z-Szinom, y Duhom Sz. sives, y kralyuies na vsze veke vekoma. Amen.

Akosze Betesnik jos duglye z-szmertium bori? moguszе pridati ove molitve.

MOLEMOSZE.

GOzpone JESUS Christus, za tvoiu szvetu szmertnu muku, y molitvu, koiumszi mollil zanasz na Olichke gore, kada ie tebe kervavi pot poleval; molimotisze, da vnosinu onoga kervavo-

vavoga potta, koterogaſzi od ſzmertne ztrahote obilno za naſz prelejal, Bogu Otczu tvoiemu vſzamoguchemu aldujes, y pokaſes proti vnoſine grehov ovoga ſzluge tvoiega N. y oſzlobodi nyega vu ove ſzmerti niegove vure, od vſze kaſtige, y teskoche, koieh boyſze, daie z- grehi ſzvoiemi zaſzluſil. Koi z- Otczem y Duhom Sz. ſives, y kralyuies Bog na vſze veke. *Odg.* Amen.

Gozpone ſzmiluiſze. Chriſtus ſzmiluiſze. Gozpone ſzmiluiſze. *Otecz nas &c. Zdrava MARIA &c.*

MOLEMOSZE.

Gozpone JESUS Chriſtus koiſzkiſze doztoial za naſz na krisu vmreti, molimotiſze, da vſzu ſuhkochu boleznoſzti, y muke tvoïe, koiuſzi za naſz nevolne gresnike podiel na kriſu; naibolſe onu vuru, kada ie tvoia preſzveta duſſa izesla iz tvoiega

ſzvetoga Tela, da aldujes, y pokaſes Bogu Otczu tvoiemu vſzamoguchemu, za duſſu ovoga ſzluge tvoiega N. y oſzlobodi nyega vu ove nyegove ſzmertne vure od vſzake kaſtige, y muke: koteru boyſze, da ie z- grehi ſzvoiemi zaſzluſil. Ki ſives y kralyuies z- Otczem, y z- Duhom Szvetem, Bog na vſze veke. *Odg.* Amen.

Gozpone ſzmiluiſze. Chriſtus ſzmiluiſze. Gozpone ſzmiluiſze. *Otecz nas &c. Zdrava MARIA &c.*

MOLEMOSZE.

Gozpone JESUS Chriſtus, koiſzi rekel po vuzteh tvoiega Proroka: *Jaſzemte lyubil vekovechnum lyubavium, zato miluiuch tebe privlekelſzemte k- mexi.* Molimotiſze za vſzu onu lyubav tvoiu, kotera ie tebe iz neba, na zemlyu privlekla, na terplenye vſze muke, y ſuhkoche tvoie; da alduies, y pokases G. Bogu Otczu tvoiemu

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mu Vſzamoguchemu, za duſſu ovoga Szluge tvoiega N. y oſzlobodi nyega od vſze muke, y kaſtige, koiu boyſze, da ie z- grehi ſzvoiemi zaſzlufil. Zvelichi Duſſu nyegovu vu ove vure premenka nyegovoga. Odprimu vrata ſitka vechnoga, y vuchini daſze veſzeli med Szvetemi tvoiemi vu Dike vekovechne. Koi ſives, y kralyuics z- Otczem, y z- Duhom Szvetem Bog pravi na vſze veke. *Odg.* Amen.

Gozpone ſzmiluiſze. Chriſtus ſzmiluiſze. Gozpone ſzmiluiſze. *Otecz nas &c. Zdrava MARIA &c.*

MOLEMOSZE.

Gozpone-JESUS Chriſtus, koiſzi za naſſe zvelichenye na krisnom drevu vu tvoieh ſzveteh Rukah, nogah, y Perſzah, teske Ranne prijel, y one izte Ranne, na tvoiem odichenom Telu po tvoiem od ſzmerti gore ztaienyu

na

na veke ieſzi obderſal. Poniz-notiſze molimo da one izte tvo-ie Szvete Ranne miloztivno po-gledas, y nye gledech ovomu ſzlugi tvoiemu N. daſze ſzmilu-ies. Neprepuzti Gozpone, da duſſu niegovu rani bludnozt, alli dvoinozt, alli hudo poſelenye, alli zkusnya nepriatelzka. Ne-go vu one tvoie Szvete Ranne primi, y obrani nyega. Nedai Gozpone, dabi nad ovem ztvor-ienyem tvoiem, muka, ſzmert, y kervno tvoie preleianye za niſtar doslo; nego bolle primi, y pri-kaſi dobichke tvoie Bogu Otczu tvoiemu vſzamoguchemu. Koi ſives, y kralyuies z- Otczem Bo-gom, y z- Duhom Sz. Bog pravi na vſze veke. *Odg.* Amen.

Gozpone ſzmiluiſze. Chriſtus ſzmiluiſze. Gozpone ſzmiluiſze. *Otecz nas &c. Zdrava MARIA &c.*

MOLEMOSZE.

Gozpone JESUS Chriſtus, koi-ſzi

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ſzi vu teſki muki na krisnom drevu rekel Otczu tvoiemu nebezkomu: *Bog moi zakaiſzime oztavil.* Poniznotiſze molimo, neoztavi ovoga ſzluge tvoiega N. y neodvzemi od nyega milosche tvoie vu ove nevolye nyegove. Poglei na teskochu nyegovu; ár od gingavoche tela, y iakozti tebe zazavati, alli ſzvoie potreboche tebi preporuchati nemore. Zato, po iakozti Sz. Krisa, po vrednozti ſzmerti tvoie, oſzlobodiga od vſze teskoche, onemi tvoiemi ſzvetemi Rukami, koieſzu za niegovo, y za vſzega ſzveta odkuplenye na Kriſu bille prikovane. Ti ô dobri JESUS! koiſzi vu ſzmertne tvoie vure preſzveti Materi tvoioi Januſſa Vuchenika tvoiega preporuchil govorecſi: *Ovo ie, Szĩ tvoy:* tak y vezda miloztivno vuchini, da duſſu nyegovu Blasena Matti tvoia vu ſzvoiu obrambu pri-

prime; da po tvoie milosche, y nye molitve vu pokoy vekovechni doſzpeti bude mogla. Amen.

Kada Duſſa iz tela izide, y na drugi ſzvet premine, naiſze klechecs moli.

POmozete Szvetczi Boſij, priztupete Angeli nebezki, primete duſſu nyegovu, y zaneſzeteiu pred licze Boga Vſzamoguchega.

Iz glubine vikalſzem k- tebi Gozponne; Gozpone poſzluhni molitvu moiu.

Nai budu poſzluhna vuha tvoia; na glaſz molitve moie.

Ako na hudobe pazil budes Gozponne; Gozponne gdo obztane?

Ar pri tebi ie pomiluvanye; zbok pravde tvoie podnaſſalſzem tebe Gozponne.

Chakalaie duſſa moia polek rechi nyegove; vffalaſzeie duſſa moia vu Gozponna. Od

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Od rana jutra nuter do nochi; vſſaiſze Izrael vu Gozponna.

Arie pri Gozponnu miloscha; y obilno pri nyem ie odkuple-nye.

Y on odkupi Izraela; od vſze pregrehe nyegove.

℣. Pokoy vekovechni darui nyoi Gozpone.

℟. Y ſzvetlozt vekovechna naj ſzvèti nyoi.

Gozpone ſzmiluiſze. Chriſtus ſzmiluiſze. Gozpone ſzmiluiſze, *Otecz nas &c.*

℣. Y nevpelainaſz vu zkuſſava-nye.

℟. Negonaſz oſzlobodi od zla; Amen.

℣. Od vrat peklenzkeh.

℟. Oſzlobodi Gozpone duſſu nyegovu. *alli nye.*

℣. Nai pochiva vu pokoiu.

℟. Amen.

℣. Gozpone poſzluhni molitvu moiu.

℟. Y

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℟. Y glasz moy k- tebi nai doyde.

℣. Gozpon z- vami.

℟. Y z- Duhom tvoiem.

MOLEMOSZE.

Tebi Gozpone preporuchamo dussu szluge tvoiega (*Szlusbenicze tvoie*) N. da preminucha iz ovoga szveta tebi bude sivela, y grehe, koieie iz kerhkoche chlovechanzke vuchinila, ti iz miloszerdnozti tvoie nyoi oproztis. Po JESUSSU Christussu Gozponu nassem. Amen.

℣. Pokoy vekovechni day nye Gozpone.

℟. Y szvetlozt vekovechna nai szveti nye.

℣. Dussa nye, y dusse vszeh verneh preminucheh, po miloszerdnozti Bosye nai pochivaiu vu pokoiu vekovechnom. ℟. Amen.

NB. Caveat Confessarius (*superius fol.* 147. *Puncto* 5*to*. *Numero* 1. 2.

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& 3. admonitus) ne de Eleemosyna, aut de Testamentaria dispositione cogat illos Infirmos, qui pauperes sunt & impotentes, aut horum minus capaces: Imo & illos, qui capaces sunt, adeo cautè (nisi jam singula facta sint anticipato, aut in proximo fienda sperentur) alloquatur; ne Confessarius videatur plus esse solicitus de temporalibus (& fors in parte etiam sibi relinquendis) quam de spirituali animarum lucro procurando.

2do: Antequam accedat infirmum, omnes & singulas orationes tam infra, quàm supra positas, maturè & anticipatò domi prævideat, & ita perlustratas notet, ut singularum in particulari, & omnium in communi plenam habeat notitiam: Has non orabit indiscriminatim; sed visâ circumstantiâ temporis, infirmi, periculi majoris aut minoris &c. eas prudenter applicare noverit. Ut si infirmus jam agonizat, aut mox mox acturus est animam; extunc pro agoni-

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nizantibus ordinatas accipiet Orationes, quas devote una cum circumstantibus coram Crucifixo flectentibus, clare & paulatim oraturus est. Viceversâ autem, si æger non in tanto constitutus est periculo, hæ pro extremis ommittendæ sunt Orationes, sed assummantur aliæ aptiores pro circumstantia infirmi & infirmitatis. Imo nec semper orare expedit cum infirmo; sed sæpius plus juvat spiritualiter cum eodem discurrere, de patientia, resignatione sui in Divinam voluntatem &c. de quo vide notata fol. 145. ac deinceps per totum.

Discedens à patiente, eum commendet charitati adstantium & domesticorum; suum reditum ei approbittat, ac aquâ benedictâ conspergat sicut in accessu, ita in recessu.

Pra-

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Praxis juvandi

Eos qui ducuntur ad mortem.

Prov. 24. Cap. V. 11.

Notatu Necessaria.

ANtequam rei condemnentur, sapius sunt invisendi, & sensim disponendi ad mortem, maximè ubi delictum tale fuit, quod vitam sperare non sinit. Studeatq; Sacerdos tales captivos pierum hominum eleemosynis recreare ac juvare: mirum enim in modum obstinati, & à fide aversi, ad necessariam Sanctamq; mortis præparationem, tali corporali charitate inducuntur. Eorum, qui ad torturam sunt condemnati, Confessio excipienda suadetur post torturam, multas ob causas, nisi periculum absit, eam Sacrilegam faciendi, uti abest in illuminatis, & in fide radicatis.

Instante autem executione, tales Rei, sunt in eo statu, in quo nulla est reser-

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reſervatio; proinde, à quolibet Sacerdote abſolvi poſſunt.

Non denunciet Sacerdos Reo mortem, hoc enim ad alios ſpectat.

Poſt Sacramentalem Confeſſionem (ſi fieri poteſt) unâ ad minimum die, ante ſupplicij executionem Sanctiſſimum Corpus Chriſti ſummat.

Quod ſi dies integer concedi non poſſit, poteſt eâdem die, mane tamen, & ut minimum aliquot horis ante eductionem communicare.

Damnato ad mortem etiam non jejuno (juxta Sanctum, in ſelect. diſp. 40.) Euchariſtia danda eſt: quamvis poſt horam ſuſpendendus ſit, vel decapitandus.

Arcendi ſunt à talibus condemnatis ad mortem, præſertim ultimâ die Uxores, Liberi, noti, alijque; incredibiliter enim in ſimilium conſortio diſtrahuntur, & minùs idonei reddantur ad ultimum vitæ finem.

Pro-

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Proponantur Reo.

I. Brevitas vitæ; certa mors; æternitas vel bona, vel mala.

II. Exemplum Christi patientis.

III. Sanctorum aliorum Martyrum, absque culpa, ad supplicia graviora condemnatorum.

His benè à Sacerdote intellectis.

Sequitur Confessio,

Juxta praxim prolixiorem (si tempus supperet) inferius notandam.

MOLLITVA

Pred pripravam k-szpovedi.

JA ô Otecz vekivechni (Gozpon milloszerdonizti, y Bogh vszega razveszelenya) chinov moieh tesinu kad zdumlyavati y premislyavati pochinyam, kruto plassimsze y trepechem. Ar ako kai alli hottoncze zamuchim, alli po kerhkochi zablenya, alli neznonoszti moie osztavim, neznano tebi bitti nemore. Ar tak ie znan tebi sitka moiega sztallis, da nikai zmed vszeh moih chinov,

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dapache ni mislenye, oku tvomu Bosanszkomu vuiti, nitti szkritti-sze nemore; Ar tebe, pokehdo daszi Bogh, niedna chelarnoszt, niedna zmiszel, niedno zprichavanye nikakvum prilikum vkaniti neme[illegible]e: Kloftre preides, zkrovna odpiras, ottaina vidis, y szercza premislyavas. Zatto ponizno proszimte, vchini tho, da zevszeh grehov moich (vu koie merszko zapletenszem) po miloschi tvoiei moremsze zpomenuti, y nyhovu merszkochu zMagdalenum plakati. Poslimi proszimte Duha tvoiega szvetoga, koi napamet donesszemi vsza ona, koia zmiszli moie oppallaszu: Y ako od szudov tvoich odsztuppim, on mislenya pameti moie nai ravna; y tak on suhka dusse moie chutenya, y saloszti nai povekssa, da grehov moich odurnoszt zbrisszati y odpratti zevszema budu mogla. Aha anda obatrisze dussa moia

moia ! vlezni vu ſzkrovnu pámeti tvoie hiſiczu ; raz Boga y tebe vſza druga van izhitti i zpehni van duhovnu lenoſzt, ſztirai teſine y teskoche, ter onak vu ſzamochi, moie obchinyai duſno zpoznanye; y znai tho tvezdno, da nazochi ieſzi onoga, koi nikai nekaſtigano prepuſztiti neche, kakoti y vſzaku dobrotu naplattiti hoche, dikum naimre vekivechnoga ſzvoiega Blaſenſztva, koiega koneez higdar nebu. Amen.

DRUGA MOLLITVA.

Pred ſzpovedyum.

PRimi Szpoved moiu, miloztivni JESUS Chriſtus, icdno vuſſanie zvelichenya duſſe moie, y vudri proſzimte, pravdenem pokajanyem ſzercze moie, y ſivemi ſzuzami obley ochi moie, da plachem dan y noch, zponiznem y pokornem ſzerczem preſſeſztne vonyuche grehe mo-

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ſe. Nekai priſztupi Gozponne prosnya moia pred licze tvoie: ar ako ti budes proti mene ſzerdit, gdome hoche pomochi? gdoſze hoche nad menum ſzmiluvati? Szpomeniſze zmene Gozponne, kiſzi Publikanuſſa zval na pokoru; y Magdalenu greſſniczu vu miloschu pryel. Gozpon moi, y Bog moi, primi ovu proſſnyu moiu. Zvelichitel Szvèta, dobri JESUS, Kiſzi dal ſzamoga tebe na ſzmert krisnu, dabi greſſnike oſzlobodil od ſzmerti vekivechne; ogleyſze name nevolynoga gresnika, za tvoie Preſzveto ime, koie zazavam; y nai gledati tak na hudobu moiu, dabi odvernul od mene miloschu tvoiu; ar ako ſzem prem ja zrok naſſel, y dal, za kogame ſzkvariti mores; tiga neſzi pogubil, za kogame zvelichiti mores, y hoches. Proztimi adda Zvelichitel moi, y miloschu vuchini greſſni duſſi moioi,

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moioi, odveſi vuzle, y zvrachi ra-
ne nye. Predragi Jesus, tebe ſe-
lem, tebe iſchem, pokasimi licze
tvoie, y zvelichen budem. Pu-
ſzti adda Miloztivni Gozponne,
za vrednoſzt prechizte vſzigdar
Devicze Matere tvoie, y vſzeh
tvoich Szvetczev, puzti trak ſzvet-
loſzti tvoie vu dussu moiu, dami
pokaſe vſze grehe moie, kotere-
ſzem dusen pred zpovednikom
valuvati; y daie vuchini mene po-
nizno, y pravdeno z-pokornem y
ſaloſztnem ſzerczem vun valuvati,
y za nye zadovolnu pokoru na
ovom Szvetu preterpeti, y vuchi-
niti tak, kak zverſſeno proſche-
nye od tebe zadobim; ki ſives y
kralyujes z-Otczem, y z-Duhom
ſzvetem, Bog vſzamoguchi, na
vſze veke vekivechne, Amen.

Oret hic Sacerdos cum pœnitente:
Pater noſter, Ave Maria, Credo.

Linguâ vernaculâ: inveniet has orationes, fol. 85. 86. *addat sic ter.*

Bose budimi miloztiven gressniku, *alli* Gressniczi.

Hic eliciatur actus contritionis perfecta, quem vide fol. 93.

MOLITVA

Za Szpovedyum.

HVala y Dika budi tebi miloszti vni Vszamoguchi Gozponne Bose, daszi ti mene nichemurnoga gressnika, na ovu szpoved pripelyal, y vu tvoiu miloschu nazad prijel; daszimi grehe proztil, y nebezka vrata odperl; daszime Vragu z- nohet- szterguul, y od vekivechneh muk znovich oszlobodil. Zatto vffajuchisze vu tvoiu miloschu nezgovornu, miloztivni Bose, proszimte za vrednoszt Szina tvoiega, y blasene MARIE vszigdar- Devicze, y vszch tvoieh Szvetczev; dati bude prietna y vugodna ova szpoved moia; y da vsze ono, kayc

meni

meni vu nyoi zmenkalo, nadomezti miloſzerdnozt y dobrota tvoia, poleg koie dame imas puneſſem, y zverſeneſſem zakonom odvezati gori na Nebu ; gdè ti z-ſztvoiem Szinom , y z- Duhom Szvetem , gozpodujes, y kralyujes vekoma, Amen.

MOLITVA

Sz. Thomaſſa Aquinaſſa , pred Priebeſchanyem.

VSzamoguchi vekivechni Gozponne Boſe, ovo priſztuplyavam k- Sakramentumu iedinorogyenoga Szina tvoiega Gozponna naſſega JESUSSA Chriſtuſſa : priztuplyavam kakti beteſenik kvrachitelu ſitka: zamazan y vtepen k- zdenczu miloſzerdnoſzti : ſzlep y nevidechi k- pogledu ſzvetloſzti vekivechne: Bogeczy veſz gol-k- Gozponnu Neba y Zemlye. Proſzim adda nezmerjenu dareslivoſzt tvoiu, da moiu ſzlepotu preſzvetis ; golottu odenes,

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nes, vuboſtvo bogatto vuchinis, da ja primem kralya Angyelzkoga, Kralya vſzeh Kralyev, y Gozponna vſze Gozpode, ztulikum Bogaboiaznoſztium y ponizznoſztium, ztulikum Verum y chiztochum, ztakovem hotenyem y namenyenyem, kak bude haſznovito dussi mojoi. Dopuſztimi proſzimte Gozponne, ne liſztor ſzam Sakramentum, nego y jakoſzter vrednoſzt toga iztoga Sakramentuma pryeti. O zmosni Nebezki Boſe, daimi iedinorogyenoga Szina tvoiega Gozponna naſſega JESUSSA Chriſtuſſa Telo, od Deve MARIE rogyeno, tak pryeti; daſze ja vu nyegovo Duhovno Telo nuter vczepim, y med nyegove vude, y kotrige poloſim. O Miloſztivni Otecz, dopuſztimi tvoiega dragoga Szina, koga ia vczda ovdi na putu kanim pokritoga pryeti, gori vu domovini Nebezki odkri-

toga

toga naveke gledati. Ki sztobum sive y Kralyuje, vu Jedinoszti Duha szvetoga, na vsze veke vekivechne, Amen.

MOLITVA

Szpovedi obchinszke, z Redovnikom pred pricheschanyem navadna moliti. Vide fol. 138.

MOLITVA

Sz. Thomassa, za Pricheschanyem.

HValln y Diku dajem tebi vszamoguchi vekivechni Gozponne Bose, kiszisze doztojal mene gressnoga y nedoztosnoga szlugu tvoiega, za niednu moiu vrednoszt, nego szamo iz velike neizgovorne miloszerdnoszti tvoie, nahraniti, predrágem telom y kervium Szina tvoga Gozponna nassega JESUSSA Chriszussa: hvalluti daiem iz glubine szercza moiega, y molimte ponizno, da ovo preszveto prichaschanye, nevpadne meni na zkvarienye, nego na zvelichenye,

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dusse moie; dami bude Orusye vere, y schit dobre volye; dami bude ochischavanye grehov, y potissanye nechiztoga poselienya moiega: dami bude povekšavanye lyubavi, terplivnoszti, ponizno-zti, pokornoszti, y vszeh oszta-leh drugeh dobroth kerschansz-keh: dami bude obramba proti vszem nepriatelom moiem, telo-vnem y duhovnem: y da ja po nyem obsztoym dokoncza vu tvo-ie milosche, y sitek moi szrechno zaversym, y k- tebi zaidem, na ono tvoie nezgovorno gosche-nye, gdeszi ti zsztvoiem Szinom, y z- Duhom Szvetem, prava szvet-loszt, puna szvetoszt, vekivechna radoszt, y zverssena naszladnoszt, vszem tvoiem Szvetczem y szve-ticzam, na vsze veke vekivechne. Amen.

MOLITVA II.

Dussa Christusseva poszveti-me; Telo Christussevo zve-

lichi-

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lichime; Kerv Christussева oppoyme, Voda rebra Christussevoga opperrime: Muka Christussева okrepime, ô dobri JESUS poszluhnime, med rane tvoie poloszime, od tebe razluchiti neprepuszttime: poleg tvoich Szvetczev naszztanime, date snymi zkupa hvalim y dichim na vsze veke vekivechne, Amen.

Zdihavanye po Szvetom Prichesschanyu.

ZDravo moi szercheni JESUS Christus, Ti Sztvoritel, Odkupitel, y Poszvetitel moi; Ti dusse moie Zvelichenye, Ti Bogh moi, y vsze moie! Odkud ie meni tullika miloscha ô Goszpone, da Ti szam nai visszessi, kmeni zmed vszeh nai tugyessemu; Ti nai lepssi, kmeni nai odurnessemu; Ti nai bogatessi, kmeni od vszeh nai bogessemu; Ti koi vsze iesszi, kmeni koi menyeszem od nistara, ter vendar prihagyas, y

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kmeni navrachas sze ? Nut hittamsze ne leprav vu prah y pepel moi, nego y vu glubinu nichetnoszti moie, kszvetem nogam tvoiem ; Vklanyamtisze y mollimte zevszemi Angelmi, y Odebranemi tvoiemi : Tho vendar nikak preszegnuti nemorem ; kaiteie primoralo, da vu tak odurno meszto, kot ie dussa moia, doiti hotelszi ? Ti znas thesinu grehov moich, koiemi Bosanszku tvoiu zbantuvalszem dobrotu : ter navlasztito ztemi y ztemi NN. Salmye y pak Goszpone JESUS Christus iz-glubine szercza moiega, ter leprav zatto, ar te Bogha moiega, nai vekssе dobro moie zverhu vszega lyubim. Rekelszem, iszti nai, mallo predi : Gozpone neszem vreden, da vleznes pod krov tella moiega ! alli szada rechi moram : Ziddi van od mene ô Gozpone, ar Chlovek gresnik ieszem ia. Ako pako ò

dragi

dragi JESUS hoches ti pri meni sztanuvati, prevzemi y obladai predi nichemurno y tverdokorno szercze moie; y akoprem zmed vszeh na Nebu y na zemly nai obilnessi ieszi, chebite vendar ia mogel vuchiniti bogatessega; ah tak prevzemi vize, dusse y tella moiega, kreposzti! Tvoie nai budu ochi moie, y nikai odszehdob vu vszeh chineh moih nai neglede, nego tebe, y nai vekssu Diku tvoiu. Tvoia nai budu vuha moia, y na poszlussanye vszakoga szvetoga Nadehnyenya tvoiega nai budu odperteſſa y zkozneſſa. Tvoie nai budu ruke moie, y naisze nikai odszehdob nedotekuu, kai god tvoioi bi billo szuprotivno volly. Tvoie nai budu noge moie, y odszehdob na put zapovedi tvoie nai budu zkochneſſe. Tvoia nai bu pamet moia, da ztebe povszud zochnoga nigdar nezabisze; moi

razum, koi ne ſzvèta, nego tebe vekivechnu iſztinu vſzigdar nai naſzleduie; moia vollya, koia odſzehdob drugo nai nepoſelle, nego ono, kai tebi bu povolno. Y zathem vſzem, moie nai bu ſzercze tvoie, da (kulliko ie god moguche) vſzega ſztvorieuya lyubav potepche, ter tebe iedinoga lyubi, y ſzamoga; Sitek y ſzmert, tello y duſſu preporuchamti moiu. Alduiemti takaiſſe vſza moia bolſſa nakanyenya, y oſzebuino vchinyena, vu ovoi moioi zadnoi zpovedi, koia y pak ponavlyam, obechanya; pred tobum obechem moiega pobolſſanye ſitka, y habatiſze odſzedob od NN. kakoti y od vſzake nemarlivoſzti y zla poſellenya. Kromu proſzimte, da ne lepray vſze moie meni oppроſztis grehe, nego dame y tak tvoium Boſanſzkum obyachis miloſchum, date nigdar na veke vech nezban-

tuiem,

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tuiem, neg od dneva do dneva zverſeneſſe vu dobrotah da haſznim y raſztem. Ako pak ia vſzega mene tebi alduiem ò ſzladki JESUS ; nedamſze od tebe, nittite neodpuſztim, dokme tvoium vſzegamoguchum neblagoſzlovis rukum. Poglei Boſe moi! kullikum ſzlepotum pamet moia ie obterſſena; ah Goſzpone! vchini da vidim. Poglei vu kullike lechke vſzakoiachkeh grehov ieſzemſze zamottal; ah Gozpone! budimi miloſztiven nevolnomu gresniku. Poglei ! nut ſzercze moie neſznasnem y ſzramotnem mislenyem kruto ie zatepeno ; ah Gozpone! ako hoches mores me ochiſztiti. Poglei tulikaiſſe kakme nepreſztancze ova y ona theſina NN. muchi y trappi ; ah Gozpone ! akoie moguche naime minne pehar ov. Obbogattime Gozpone Bosanſzkemi tvoiemi milloschami, y nepreſzesnu

tvoiu

tvoiu prikasimi milloszerdnoszt, da odszehdob y pobosno sivem, y szveto vumrem. Dussa Christussteva poszvetime; Tello Christussevo zvelichime; Kerv Christussteva opoyme; Voda rebra Christussevoga operrime; Muka Christussteva okrepime; O dobri JESUS poszluhnime, med rane tvoie polosime; od tebesze razluchiti, neprepusztime; od nepriatela skodliva obranime; na zkradnyoi vuri moioi zazovime; y vchini, da na zapoved tvoiu krebi doiduch naidemte, gde zevszemi szvetczi y odebranemi tvoiemi budem hvalilte na vsze veke vekoma,

AMEN.

Ora-

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Oratio Hominis ad mortem condemnati, oranda cum Reo ante eductionem.

Moliva na szmert oszugyenoga Chloveka.

O Vszamogucsi Miloztivni Gozponne Bose, ki tvoium nepreszesnum mudroztium, chudnem zakonom, tvoie zebrane, y verne po tvoiem nebezkom putu vodis, y na konecz sitka pripelyavas, budi ti vu vszeh tvoieh chineh Blagoszlovlyen na vsze veke. O Bose nebezki, znam y valuiem, pred tobum, to, daszem ia moiemi veliko merzkemi grehi obilno zaszlusil, ne lepray ovu telovnu, y vremenitu muku y szmert, nego vekovechnu ter peklenszku. Ar vnogi hudodelniki za menshe grehe, ieszu vu vekivechne muke verseni, y oszugyeni. Alli Otecz milosche, neszi tak mene oszudil, nitti odvergel, kakizi vnoge

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vnoge druge krivcze oſzudil y odvergel: neſzime prepuztil nepriatelom, alli kakovem drugem neſzrecham, naglum ſzmertium prez pokore iz ovoga ſzveta preminuti: Kakſzi vnoge druge hudodelnike prepuſztil: negoſzime do ovoga hipa pochakal, y vremeſzimi dal y poſzudil na pokoru za moie grehe: Stoie negda Szveti David kruto ſelel, y proſzil od tebe, dabimu ſzmerti nyegove dan ſzkradny nazveztil, toſzi ti meni nazveztil, vuto ime, dabi ia dalko odverkſi, vſze ſzveteszke zkerbi y paſzke, od moie ſzmerti miſzlil, y k-ſzmertnomuſze boiu y harczu marlivo pripravil. Budi hvalleno, y odicheno tvoie ſzveto Ime: Gozponne, kiſzi dokonchal na ovom Szvetu moie grehe kaſtigati, dame od vekivechne kaſtige oſzlobodis, budi volya tvoia, ne moia; ne kakbi ia hottel, nego kak ti hocses. Tulikote

likote proszim Odkupitel, y Zvelichitel moi dobri, za onu veliku obsanoszt, kuszi ti preterpel, na krisnom drevu, med dvema hudodelnikoma viszechi, dai Ti meni ovu zaszluszenu obssanozt, muku, y szmert, (na koteruszem po pravicze obszugyen) dobrovolno za moie grehe preterpeti: Zpomenisze Zvelichitel moi, iz onoga kervavoga potta, y sztraha telovnoga, kogaszi ti pred tvoium mukum y szmertium, za moie grehe, y meni na peldu, dobrovolno podjel y preterpel; y na nyega gledecsi, obatri ti moie kerhko, y bojazlivo szercze, da y ja za moie grehe, ovu szkradnyu muku, szmert, y obsanoszt moiu, dobrovolno preterpim. Ah! Bosze Nebczki kakbi ja rad, dabi ovu szmert y muku moral terpeti, ne za moie hudobe, y krivicze; nego za dobrotu y praviczu, alli za tvoie szvèto Ime, y za Veru kerschanszku,

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ſchánſzku. Alli pokehdob toga neſzem bil vreden, ynogemſzem lyudem moiemi grehi peldu na zlo daal; vuchini to Odkupitel dragi, daſze po ovi moioi muki, y ſzmerti, vnogi lyudi vupamet vzemu, y od grehovſze odvernu, y na bolſi ſitek preobernu. Primi Gozponne ovu moiu muku, y pokornu ſzmert, mezto dobre duhe Aldova, na zadovolſchinu, za moie grehe; kakſziſze negda poleg tebe razpetomu tolvaju hudodelniku bil ſzmiluval, onakſze y vezda ſzmilui meni hudodelniku greſſniku, za vrednozt muke, kervi, y krisne ſzmerti tvoie, ki ſives y kralyujes z- Oczem Bogom, y z- Duhom ſzvetem, Bog na vſze veke vekivechne, Amen.

Si petierit Reus cibum & potum, moderatè ei concedatur, ne temulentus eat ad mortem.

In itu ad locum ſupplicij, præferatur Imago Crucifixi JESU, monenturque

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Iurque Reus, nè oculos alio, quàm in effigiem ſui Salvatoris defigat; ac ut hanc vitæ ſuæ horulam, in ſalutem æternam ſeriò impendat.

Caveat Confeſſarius, nè reum in progreſſu antecedat, aut aliquid agat, dicátve, unde mors Reo, accelleretur.

Si quando hauſtum petierit Reus in via (quòd rarò concedi debet) ingeratur ejus memoriæ, ardentiſſima ſitis, acetum, ſel, & Myrrha, quibus Redemptor noſter potatus fuit.

Litaniæ orandæ cum Reo periter, ad locum ſupplicii.

LITANIE.

Od Muke Chriſtuſſeve.

Goſzponne ſzmiluiſze meni.
Chriſtus ſzmiluiſze meni.
Goſzponne ſzmiluiſze meni.
Otecz Bog Nebeſzki, ſzmiluiſze meni.
Szin Bog Odkupitel Szveta, ſzmiluiſze meni.

Szve-

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Szveti Duh Bog, szmiluisze meni.
Szveto Troisztvo, ieden Bog, szmiluisze meni.

Si cum pluribus oret, dicantur omnia in plurali.

Jesus za trideszeti szreberneh penez prodani.
Jesus po nevernom Judassu z chalarnem kusczem prodani.
Jesus na szmertni muki, kervavem potom poleani.
Jesus kot razboinik vlolyeni, y zvezani.
Jesus pred Popovszkem poglavnikom vu licze vudreni.
Jesus vu Kaifassevi hisi, od Petra trikrat zataieni.
Jesus pred Pilatussem krivo obtuseni.
Jesus po Jerusalemszkom Varassu, na obsanoszt raztezani.
Jesus od Herodessa oszmeiani.

Szmiluisze meni.

Je-

Jesus belum Szvitum na spot oblecheni.
Jesus k-sztupu privezani.
Jesus nemiloztivno, y sztrassno z-bichuvani.
Jesus nedoztoino poplyuvani.
Jesus z-ostrem ternyem korunnyeni.
Jesus Sidovszkem Kralyem na spot imenuvani.
Jesus od pet do glave vesz rányeni.
Jesus pô kriviczi na szmert obszugyeni.
Jesus pod teskem Krilem raztezani.
Jesus kot ovchicza na szmert popelyani.
Jesus z-chavli na kris prikovani.
Jesus med dvemi razboiniki razpeti.
Jesus na krisu glaszno vito obszuvani.

Szmiluisze meni.

Jc-

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Jesus z. chemerom y octom napoieni.
Jesus, kiszi vu sztrassne muke glavu nagnuvssi dussu izpuztil.
Jesus po szmerti na perszeh ranyeni.
Jesus po priateleh vu Maike tusne naruchai poloseni.
Jesus po Marie salosztnemi szuzami oplakani.
Jesus vu novom grobu zrezanom zakopani.

Szmilujszeman.

Miloztiv budi; oproztimi JEsus.
Miloztiv budi; posluhnime JEsus.
Od hude, nagle, y nepripravne szmerti; Ozlobodime JEsus.

Ter hoc repetatur.

Od Vrasyega szkussavanya na szmertnoi vuri. Oszlobodime JEsus.
Od greha y vekivechne szmerti. Oszlobodime JEsus.

Po

Po tvoie britke muke. Oſzlobodime Jeſus.

Po peteh kervaveh ranah tvoieh. Oſzlobodime Jeſus.

Po tvoiem kervavom potoku. Oſzlobodime Jeſus.

Ja Greſſnik. ℟. Proſzimte poſzluhnime.

Da pobosen tvoie muke y ſzmerti ſzpomenek vu meni obderſis. Proſzimte, poſzluhnime.

Dami na ſzmertni vuri pravdene pokore miloschu, y daara nezkratis. Proſzimte poſzluhnime.

Dame vu terhu kriſa tvoiega objachis. Proſzimte, poſzluhnime.

Agnecz Boſij, ki odimlyes grehe Szvèta. Oproztimi Jeſus.

Agnecz Boſij, ki odimlyes grehe Szvèta. Poſzluhnime Jeſus.

Agnecz Boſij, ki odimlyes grehe Szvèta. Szmiluimiſze Jeſus.

Chriſtus Poſzluhnime.

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Christus vuszlissime.
Gozponne szmiluisze meni.
℣. Otecz nas &c. Y nevpelyainaz vu szkussavanye.
℟. Oszlobodi nasz od zla. Amen.
℣. Po tvoioi szmertni muki.
℟. Na szmertni vuri pomozimi.
℣. Gozponne poszluhni molitvu moiu.
℟. Y Krich moi, da ktebi doide.

MOLEMO.

GOzponne JESUS Christus Zvelichitel Szvèta zanaz razpeti, poniznotisze molimo, za tvoiu Szvetu Muku, y szmert, kuszi za nasse y vszega Szvèta odkuplenye, na krisu podjel; szmiluisze y vchini, da z-ovoga szvèta vu tvoie milosche szrechno preminemo. Ki sives y Kralyujes z- Oczem, y Duhom Szvetem, Bog jedini na vsze veke, Amen.

Si longius iter fuerit ad locum supplicij, oret cum Reo Psalmum Miserere vernaculâ linguâ expositum, ut sequitur. Szmi-

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SZmiluisze meni Gozponne Bose, poleg velike milosche tvoie.

Y poleg vnosine miloszerdnozti tvoie, oproztimi grehe moie.

Zpoznavam Gozpoñe, hudobu moiu : grehi moi ieszu vszigdar proti meni.

Odverni Gozponne licze tvoie od grehov moich : y vsze hudobe moie dolle oballi.

Neodverzime Gozponne od licza tvoiega : y szvetoga Duha tvoiega neodneszi od mene.

Csizto szerdcze ztvori vumeni Bose : y Duha pravoga ponovi, vu dussi moioi.

Odverni ocsi moie Gozponne, da nevidevmanyicze : na tvoiem nebezkom putu, osivime.

Bose ogledisze na moie pomaganye : Gozponne ssetuy meni na pomocs.

Vutesze vusam Gozponne, dasze ne vukanim na veke :

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oſzlobodime poleg tvoie prâvi-
cze.

Oſzlobodime od nepriatelov moich Gozponne; ktebiſzem pri-begel: vucſime cſiniti volyu tvo-iu, arſzi moy Bog ti.

Ne oztavime Boſe moy, ne oztavi; y neodhagyai daleko od mene.

Ponizna, ter potrena od ſalozti ſzerdcza, ne odduri Gozponne.

Ako hudobe naſſe budes na rá-csunu derſal Gozpoñe; Gozpon-ne gdo hocſe obztati pred to-bum?

Vzemi vun iz ove muke duſſu moiu Gozpone, y poleg miloſcse tvoie, razpudi od mene nepria-tele moie.

O Gozponne oſzlobodime od hudeh vuzt, y od jalna iezika.

Gozponne ſzilu terpim, odgo-vori zame; pomozime.

Preſzveti ocſi moie Gozponne, da nigdar ne zaſzpim vu ſzmerti;

da,

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dá nerecſe nepriatel moy, obladaſzemga; imam oblazt nad nym.

Nebudime odvergel vu ztarozti moie Gozponne, gdame oztavi jakozt moia, time neoztavi.

Od mladozti, do ztarozti moie, neoztavime.

Pravicſen ieſzi Gozponne, y vſzi tvoy puti ieſzu pravi.

Veren ie Gozpon Bog, vu vſzeh ſzvoieh recſeh; y ſzvet ie vu ſzvoieh cſineh.

Kulikoſze dugo bude zviſſaval nad menum nepriatel moy Gozponne? ogleyſze name, terme oſzlobodi od nyega, moy Bog.

Kay imam Gozponne bolſega od tebe gori na nebu? y zvuna tebe ſta morem ſeleti doli na zemly? Bog ſzerdcza moiega, y blago moie na vſze veke.

Kak ſele ſegyen jelen k- zden-

ezu vode priti; tak ſele y duſſa moia, Boſe, k- tebi doiti.

Segyalaie duſſa moia ſivoga zdencza; gda to bude, da knyemu zaydem? terſze pred Boſyem liczem nazocſi naydem?

Blaſeni oni, ki prebivaiu vu hiſi tvoioi Gozponne: budu tebe na veke hvallili.

Gozponne, Gozponne, Boſe moy, kakie cſudno ime tvoie, po vſzem ſirokom Szvètu.

Dobroie meni Bogaſze derſati, y poloſiti vu nyega vufanyę moie.

Blagoſzlovi duſſa moia Gozponna: y vſza kaaſzu vu meni, hvalete nyegovo ſzveto ime.

Hvali y dicſi duſſa moia Gozponna: terſze nezpozabi ſnyegova z- tobum dobrochinyenya.

Dika budi Otczu, y Szinu, y Duhu ſzvetomu: kakie bilo na pocsetku, tak y vezda, y vſzigdar, y na veke vekivechne Amen.

Hic

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Hic repetat Symbolum fidei ſapiùs, notatum fol. 85. præſertim cum Neoconverſis: addat ſequentes Orationes pro temporis commoditate, ante eductionem, vel in ipſa eductione.

ORATIO

Ad Beatam DEI Genitricem Mariam.

O Goſzpa moia Szveta MARIA preodichena Matti Boſya, vn tvoiu blagoſzlovnu vuru, y oſzebuinu obrambu, y vu naruchay miloſzerdnoſzti tvoie, danaz, y vu danaſſny ſzmertni moioi vuri, Duſſu y telo moie preporuchamti; ti vſze uffanye y veſzelye moie, y vſzeh moieh nevoly y teskoch po Bogu iedina radoſzt, Maika dobra, Maika miloſztivna ô MARIA!

ORATIO

Ad Angelum Cuſtodem.

ANgel Boſij, Chuvar moi Nebezki, komuſzem ja preporuchen polag Boſye miloſche; ti mene danaſz, y vu ſzmertne mo-

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ic vure neoſztavi, nego na pomoch budi, Amen.

ORATIO

Ad Omnes Sanctos.

VSzi Boſij Szvetci, y Szveticze, y po Imenu, moi Szveti Patronus: N. N. molete zame y pomozetéme na ſzkradnye vure, y ſzmerti moie, Amen.

JESUS zvelichitel moi ſzmiluimiſze.

MARIA Maika Boſya moli zame.

Vu tvoie Szvete ruke Gozpone JESUS Chriſtus, peporuchám duſſu y telo moie, Bog moi, y Gozpon moi, y vſze dobro moie. Verujem vute, uffamſze vute, lyubimte zevſzega ſzercza moiega Ottecz, y Szin, y Duh ſzveti: odicheno Szveto Troiſztvo, pochetek moi, konecz moi, y moia vekivechnoſzt, Amen.

Quid agendum cum Reo, in loco Supplicij.

Cum ad locum ſupplicij ventum fuerit,

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fuerit, moneatur ſeriò Reus, inſtare modo æternitatem, aut felicem, aut miſeram; nec tempus aliud ſupereſſe ad pœnitendum: adeóque ſi quid forte lateat in animo, nunc ſeriâ Confeſſione expiandum eſſe.

Si quid Reus habuerit ad Confitendum, audiatur in eodem loco, ſemoto populo.

Si nihil habuerit, interrogetur an doleat de omnibus ſuis peccatis, Confeſſis & oblitis, deque omni eo, quod illum retardaret à gratia DEI? Et ubi reſponſum dederit, atque aliquod peccatum in particulari dixerit, quodve doleat ex puro amore DEI, de omnibus: detur ei abſolutio, Crucifixi oſculum, & indulgentiam plenariam, impertiatur ei, invocato dulciſſimo nomine JESU & MARIÆ.

His finitis.

Dicat Reo ut ſecũ oret Pater Noſter, Ave Maria, Credo: *Et dum incipiet orare, ſigno dato à Carnifice, recedat Sacerdos à Reo, non timidè, cum*

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ſtrepitu, & properanter, ſed paulatim, pergens in oratione eodem tono, ne terreatur Reus, & ipſe Magiſter, à clamoroſa Sacerdotis voce.

Ubi primò defunctus fuerit Reus, Anima ejus precibus populi cõmendetur, & ipſe Confeſſarius flexis genibus præoret ſequentem commendationem Animæ.

Gda Duſſa iz tela vun izide.

POmozete Boſij Szvetczi, hodete Angyeli Nebezki, preimete Duſſu nyegovu, terju zaneſzete pred licze Boga vſzamoguchenoga, Amen.

Pſalmus de Profundis. Iz glubine &c. *vide fol.* 186. 187. & 188.

Quâ Oratione, & Commendatione finitâ, exhortetur Sacerdos Auditores brevibus verbis ſed efficacibus, ut caveant à ſceleribus, quæ ſimili morte puniri debeant.

Et ſi commodè fieri poteſt, ſtatim in templo aliquo, convocato populo, pro Defuncti Anima ſacrificetur.

BRE-

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BREVE TESTAMENTUM,

Seu

Ultima Voluntas, ac renovatio Fidei, Spei, & Charitatis,

quotidie facienda signanter ante nocturnam quietem, & sic in Gratia DEI se sistendi, à præventu improvisæ mortis; quam Confessarius nunquam etiam omittet anticipare cum infirmo, & quidem mox post Confessionem, ac deinceps sæpius.

In Nomine Domini, Amen.

COmmendo Summo DEO animam meam, corpus terræ, ac putredini pro cibo vermium.

Voluntariè renuncio rebus omnibus hujus mundi, quæ nihil sunt quàm mera vanitas.

Doleo, ex toto corde, meq; meorum pœnitet peccatorum, & hoc propter amorem erga DEUM meum, à me super omnia amatum.

Ex toto corde, & animo ignosco omnibus inimicis meis.

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Unum credo DEUM, in personis trinum, nempe Patrem, Filium, & Spiritum Sanctum, utpote Creatorem, Conservatorem, Redemptorem, Remuneratorem, Omnipotentem, summum bonum, & Sapientissimum. Totaliter, firmiter credo omnia, quæ Ecclesia sancta Romana docet credere.

Spero ex bonitate DEI remissionem meorum peccatorum, & vitam æternam.

Amo DEUM meum ex toto corde meo, ex tota anima mea, & ex omnibus viribus meis.

Totaliter, plenè, & absolutè me commendo dispositioni Sanctissimæ, & semper honorandæ voluntatis DEI: promptus sum agere, & pati, sanus esse, & infirmus, vivere, & mori, qualiter & quando suæ Sanctissimæ placuerit voluntati, quæ semper in me impleatur, sicut in omnibus Creaturis. Amen.

Ani-

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Animam, Corpusque meum commendo intercessionibus Gloriosissimæ Virginis MARIÆ, charissimæ Matris meæ, & Advocatæ; Sancti Josephi; Angeli mei Tutelaris, & omnium Sanctorum; humillimè eos rogans, ut mihi in hora meæ mortis assistant.

Ultima mea vox, verbumque sit, JESUS, MARIA, JOSEPH, inter quorum brachia vivere & mori volo. Casu quo lingua mea hæc Sancta Nomina exprimere nequiret, id à meo corde præstandum erit. Et si in articulo mortis, intelligendi sensus deficeret, protestor me nunc pro tunc de præsenti ea pronunciare, omni possibili fervoris affectu, reverentia & humilitate.

JESUS, MARIA, JOSEPH, O DEUS meus.

In manus tuas commendo Spiritum meum.

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Formando Crucem ſupra pectus dic.

PEr Sanctam Virginitatem & immaculatam conceptionem tuam, ô puriſſima Virgo emunda cor & corpus meum in nomine Patris, & Filij, & Spiritûs Sancti, Amen.

Deponendo te ad lectum dic.

Salva me Domine vigilantem, cuſtodi me dormientem, ut vigilem cum Chriſto, & requieſcam in pace.

Meditatio ante ſomnum.

1.

Tandem mihi moriendum erit, ſed neſcio quando, ubi vel quomodo.

Hic hære pauliſper.

2.

Tunc comparendum ante inevitabile Tribunal juſti Judicis DEI, & de minimis, ut de maximis reddenda ratio.

Hic

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Hic hære pauliſper.

3.

Et væ mihi ſi reus inveniar æternæ mortis! ô æternitas! ô æternitas! quis habitabit cum ardoribus ſempiternis?

Hic hære pauliſper.

4.

O me felicem & æternum Beatum, ſi juſtus inveniar, DEIque amicus. Tunc verè æternum Beatus ſatiabor gloriâ, torrente voluptatis potabor. *Hic hære, uſque dum obdormias.*

KRATTEK TESTAMENTUM

Illiti

Zadnya Volya, koiu vſzaki dan, ter navlaſztito pred nochnem pokoiom vſzaki poboſen Kertchenik ponavlyati mora. Ako vu miloſchu Boſyu zaſzagyen, y od nagle ter nepripravne Szmerti oſzlobogyen bitti hoche.

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Vu Ime Goſzpona. Amen.

PReporucham naipervich Bogu naivekſſemu Duſſu moiu, Tello pako Zemlij gnylochi, y chervom za hranu.

Odgovariam hotoncze vſzem ſztvaram, y vſzakomu dugovanyu thoga Szveta, koia nikai ne, nego ſzama nichemurnoſzt.

Salmye, iz vſzega Szercza kajamſze, za vſze grehe moie, y tho zbog lyubavi proti Bogu moiemu.

Iz vſzega Szercza, y Duſſe moie, oppraſcham vſzem nepiatelom moiem.

Jednoga veruiem Boga, vu Perſonah troiega, naimre Otcza, Szina, y Duha Szvetoga; veruiem kot Sztvoritela, Obchuvaritela, Odkupitela, Naplachitela, Vſzegamoguchega, y vſzega znaiuchega; iedno y naivekſſe dobro. Tverdno y zevſzema veruiem vſza, koia Szveta Matti Czirkva vuchi, y veruvati zapoveda.

Vſſam-

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Vffamſze iz dobrote Boſanſzke vu vſzeh grehov moieh odpuſchavanye; y vu Sitek vekivechni.

Lyubim moiega Boga, zevſzega Szercza moga, zevſze Duſſe moie, y zevſze iakoſzti moie.

Zevſzema, na punom, y vſzakoiachki mene ia izrucham, y preporucham vu nai ſzveteſſu, y vſzigdar poſtuvanu volyu Boſanku; y gottovſzem vſza vuchiniti, y terpeti, zdravi y beteſen bitti, ſiveti y vumreti, kak y gdagoder nyegva naiſzveteſſa bude volya, koia vſzigdar vu meni naiſze zpunni, kak y vu vſzem ztvorienyu, Amen.

Duſſu y Tello moie preporucham obrambi y zagovoru nai odicheneſſe Devicze MARIE, moie nai lyubleneſſe Maike y pomochnicze, Szvetoga Joſepha, Angela moga chuvara, y vſzeh Szvetczev; ponizno nye molechi na zkradnij vuri dame neoſztave.

Za-

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Zadnya moia rech y glaz nai bude, JESUS, MARIA, JOSEPH, vu koich naruchaiu ſiveti y vúmreti hochu. Y akomi pripetiſze da iezik moi, ova Szveta tri Imena zgovoriti nebi mogel, tho od Szercza moga nai nadomeſcheno bude. Y akobi na zkraduij vuri moioi, razuma moga chutenye meni zmenkalo, valuiem y proteſtuiem, da ſzada za onda zevſze moguchnoſzti zkruſſenoga y poniznoga Szercza moiega nye ſzgovariam.

JESUS, MARIA, JOSEPH, O Bog moi!

Vu ruke tvoie preporucham Duſſu moiu.

NB. Ov Teſtamentum, y betesni, ter vmiraiuchi kruto haſznovito moraiu pred ſzmertium ponoviti, alli ſzami, alli (ako chteetti neznaiu) z-ſzpovednikom ſzvoiem.

MO-

MOLITVA

Po prodechtvu ſzuproti Voiſzkam, y nepriatelom orſzackem obchinſzkem.

VSzamoguchi vekivechni Gozponne Boſe, Otecz miloſche y miloſzerdnoſzti, ogleiſze ogleiſze okom milosche, na tvoie kerſchanſzko lyucztvo: odverni odnaſz ſzerdu tvoiu: biche y kaſtige, koieſzi nanaz po naſſeh nepriateleh puztil, vzemye odnaz za tvoie Szveto ime. Szmiluiſze Gozponne, nad raſzipom lyucztva tvoiega: poſzluhni krich lyudih nevolneh, za dragu kerv tvoiega predragoga Szina. Iztinaie Gozponne, daſzmo vredni vſzeh oveh tvoieh kaſtig, arſzmo vgreſſili proti tebi, y odvergliſzmoſze od tebe Branitela y Odkupitela naſſega: odvergliſzmo zapovedi tvoie, odkehſzi bil rekel, danaz hote braniti od vſzeh nepriatov, akoie obderſzavali budemo; akoli ne, danaz nepriateli hotte

ſzkon-

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ſzkonchati iz licza zemlye! Ali ti miloztivni Otecz, ſzpomeniſzo ſz tvoie ſztare milosche y dobrote; y ovemi tvoiemi bichi, obudi tvoie lyuctvo, na poznanye ſzvoieh grehov, daſze poverne k-tebi zevſzega ſzercza, po pravom pokajanyu, po doztoine pokore, y onak, da toplemi ſzuzami vgaſzi zasganoga ognya ſzerditozti tvoie. Pomiluinaz Gozponne pomilui, y nechini znami poleg hudobe, y nevrednozti naſſe, nego polag velikoche vrednozti tvoie. Oſzlobodinaz od ove vezdaſſne nevolye, y pogibeli. Znaș Gozpoñe, daſze poganini, y vſzi drugi Czirkve tvoie Kerſchanſzke nepriateli, bolle uffaiu vu ſzvoiu iakoſzt, nego vu tvoiu prigledbu y zmosnoſzt. Nedaym adda objazti nadnami; poterri iakoſzt nyhovu, razmechi hotenye y nakanyenye nyhovo, ko nad nami miſzle zverſiti, da poznaiu y vide,

da-

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daſzi ti nas dobri Brauitel y Oſzloboditel, ki meſzto naz voiuies, y polag naz ſztoys, ki vudris da hoches y koga hoches; obranis, y oſzlobodis da hoches y koga hoches; Bog zmosni vſzamoguchi, ki zevſzem ſzvetom ladas y treſzes, komu budi hvala y dika na vſze veke, Amen.

MOLITVA *po prodechtvu Proti kuge, vu kuſnom vremenu.*

OTecz milosche y miloſzerdnozti, vgreſſiliſzmo proti tebi, y z- Pregyemi naſſemi vſziſzmo z- menkali, vſziſzmoſze vgreheh vtopili, vſziſzmo nehaznoviti poztali: Zatto vredni ieſzmo tvoie ſzerditoſzti, y tvoieh, ognyeneh chemerneh ſztrel, kotereſzi puztil na naſz. Allite ponizno molimo, y proſzimo miloſztivni Boſe, ſzmiluiſze nad nami, y nebichuynaſz polag naſſe vrednozti, nego gledechi na vrednoſzt predragoga Szina tvoiega, y na tvoiu

iu nezgovornu miloschu : pomiluynaz, y odverni odnaz ovu chemernu naglu ſzmert, koia tak nemiloma tvoie lyucztvo rasa y gubi. Zapovegy Gozponne Angelu, kinaz rasa, da ſztegne ruku, y ſzrani vu mosnicze ſzvoie kervavu ſzlabyu, da zevſzema nepoginemo, y zemlya neopuſztor. Akoliſzi pak prekorupcze dokonchal, da naz ovem tvoiem bichem hoches zbriſzati iz licza zemlye, budi tvoia ſzveta volya : liſztor danaz na ovom ſzvetu naglum, y na drugom vekivechnum nekaſtiguies ſzmertium. Budinam ova ſzmert, na pokajanye, y na zadovolschinu za naſſe grehe. Nedai Gozponne nikomu vu nyoi zdvoiti, y vekivechnoga ſitka pogubiti, za JESUSSA Chriſtuſſa krisnu ſzmert y kervno preleianye, po prosnye Blasene Matere nyegove, y vſzeh tvoieh ſzvetczev, Amen.

EXOR-

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EXORCISMUS
Contra iminentem tempestatem fulgurum, ventorum & grandinis.

PEr Signum † Crucis, de inimicis nostris † libera nos DEUS noster † Amen.

In Nomine Patris, † & Filii, † Spiritûs Sancti, † Amen.

Dicatur Symbolum fidei, scilicet Credo in DEUM Patrem Omnipotentem &c.

Kyrie eleison, Christe eleison, Kyrie eleison. Pater noster &c. Et ne nos &c. Sed libera nos &c.

℟. Adjutorium nostrum in nomine Domini.

℟. Qui fecit cœlum & terram.

℣. Sit Nomen Domini benedictũ.

℟. Ex hoc nunc & usq; in sæculũ.

℣. Exurgat DEUS & dissipentur inimici ejus.

℟. Et

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℟. Et fugiant qui oderunt eum à facie ejus.

℣. Exurge Domine adjuva nos.

℟. Et libera nos propter nomen tuum.

℣. Domine exaudi orationem meam.

℣. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum Spiritu tuo.

OREMUS.

DOmine JESU Christe, qui fecisti Cœlum & terram, mare & omnia, quæ in eis sunt: quique flumini Jordani benedixisti, atque in eo baptizari voluisti, & tuas sanctissimas manus & brachia sanctissima, in Cruce † extendisti, quibus aërem sanctificasti: obsecramus immensam pietatis & bonitatis tuæ abundantiam, quatenus nubes (quas ante me, & post me, & supra me à dextris & à sinistris video aërem perturbare) dissolvere, & annihilare digneris; ut

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ut alligata potestas dæmonum impiè desævientium deficiat, & turbetur, ad laudem, & invocationem tui sanctissimi Nominis, & potentissimæ Majestatis tuæ. Qui vivis & regnas cum DEO &c. Amen.

Deinde conversus ad nubes, signet eas signo Crucis, dicens.

CIrcumdet te nubes DEUS Pater ✝, circumdet te DEUS Filius ✝, circumdet te Spiritus Sanctus. ✝ Destruat te DEUS Pater ✝, destruat te DEUS Filius ✝, destruat te DEUS Spiritus Sanctus. ✝ Comprimat te DEUS Pater ✝, comprimat te DEUS Filius ✝, comprimat te DEUS Spiritus Sanctus ✝, Amen.

Obsecratio.

SAnctus Matthæus, Sanctus Marcus, Sanctus Lucas, Sanctus Joannes Evangelista, qui Christi Evangelium per quatuor mundi partes divulgarunt, ipsi suis meritis & precibus, hanc

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tempestatem à termino isto, & ab omnibus Christianorum finibus, ab eodem Domino nostro JESU Christo obtineant. effugari & depelli.

Exorcismus.

ET ego peccator & Christi Sacerdos, seu Minister, licet indignus; authoritate & virtute ejusdem DEI, & Domini nostri JESU Christi Summi Imperatoris, non meâ potentiâ innixus, aut confisus, vobis præcipio, immundissimi Spiritus, qui has nubes, seu nubulas concitatis, in Virtute ejusdem DEI & Domini nostri JESU Christi ✝ per sanctissimam ejus Incarnationem, per sanctam Nativitatem, per Baptismum & Jejunium, Crucem ✝ & passionem; per sanctam Resurrectionem, per Admirabilem Ascensionem, per tremendum adventum ejus, & Judicium: Per merita intemeratæ, semperque Virginis MARIÆ, & sancti

sancti hujus Ecclesiæ & Loci Patroni, & per merita omnium Sanctorum, ut excatis ab eis, & eas dispergatis in locis sylvestribus & incultis; quatenùs nocere non possint hominibus, animalibus, fructibus, herbis, arboribus aut quibuscumque rebus, humanis usibus deputatis. Per eundem Dominum nostrum JESUM Christum, qui venturus est judicare vivos, & mortuos & sæculum per ignem. Amen.

Ipse vobis imperet, Dæmones, qui has nubes fovetis, de quo in nube lucida dictum est; *Hic est Filius meus dilectus, in quo mihi benè complacui* † ipse vobis imperet, qui sua sacratissima Cruce, & Corporis sui Sanctissimi extensione aërem purgavit † ipse vobis imperet, qui per mortem suam vos, Principem vestrum mortemque devicit & ligavit, atque æternis gehennæ mancipavit

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ignibus † ipse vobis imperet, qui inferno spoliato, surrexit à mortuis † ipse vobis imperet, qui post quadraginta dies nube susceptus, virtute sua ascendit ad Cœlum † ipse vobis imperet, qui venturus est judicare vivos & mortuos, & sæculum per ignem, Amen.

Postea ostendat, & formet Crucem in aere dicens.

ECce Signum Sanctissimæ Crucis † fugite partes adversæ, vicit enim vos & mundum, Dominus noster JESUS Christus, Filius DEI, Imperator Summus, Leo de Tribu Juda, Radix David.

Postea aquâ Benedictâ in modum Crucis † aspergat ad quatuor partes mundi.

Si non quiescat tempestas, dicenda sunt etiam Litaniæ Omnium Sanctorum, quæ habentur in Breviario.

Si campana benedicta habeat vim pellen-

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pellendi malignas tempestates, ne nocent excitare; quantò magis habent eandem virtutem preces Ecclesiæ communes, ad similes effectus determinatæ, & longo jam usu approbatæ?

Utantur ergò tum Reverendi Domini Parochi, tum etiam cæteri PP. Sacerdotes istis exorcismis tempore opportuno, in nomine Domini; Caveant tamen singuli, ne gratis & infructuose sua spirituali & Apostolica gaudeant virtute ac potestate; sed zelose, & fructuose ita fungantur illâ, secundùm quod Cœlitus eis concessum est. Hi ergo quam primùm periculosas animadverterint & nocivas in aere excitari tempestates; mox relictis omnibus debite contriti & compuncti, cum bona Conscientia, saltem stolâ (si adsit) induti, & cum aqua lustrali procedant obviam; illam partem versùs, unde minatur tempestas; ac sequentem (aut etiam alium ex alio Rituali obvium, aut prolixiorem)

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devotè accipiant, viva fide incipiant, prosequantur & finiant Exorcismum; & Oratio fidei salvabit orantes, credentes, & circumstantes. Turpe enim vitium est, nec minus in populo scandalum, quod frequenter, dum vel crudelissime grando, & vehemens tempestas campos devastat & vineas, tunc sacerdotes imperturbati, jam ceptas continuant epulas & gulose oblatas evacuant amphoras: Et qui calicem Domini, vix mediâ horâ dietim in Altari patienter tractant; totum residuum temporis, in conviviis ad evacuandos scyphos, superfluum esse non censent, aut molestum.

Quare

Excita Domine talium corda impiorum; & Accediam illorum ab eis longe repelle, &c.

Bene-

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Benedictio B. Salvatoris ab Horta Franciſcani, contra Febres.

† J † N † R † J †

† Potentia † DEI Patris † Sapientia † DEI Filij † Virtus † Spiritûs ſancti † Liberet te devotum Famulum ſuum NN. (*vel devotam Famulam ſuam NN.*) ab omni Febri quartanâ † tertianâ † quotidianâ † & continuâ † Beato Salvatore ab Horta orante pro te †.

† In Conceptione tua Virgo Immaculata fuiſti †.

† Ora pro nobis Patrem † cujus Filium peperiſti.

† J. † M. † J. †

Dominus te N. benedicat † ac ab hac infirmitate, & ab omni malo ſemper defendat, Amen.

NB. Antequam hæc Benedictio charta, in collo infirmi appendenda, inſeratur & inſcribatur; Sacerdos

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prius benedicat & conjuret viva fide ipsam chartam, modo quo sequitur:

℣. Adjutorium nostrum &c. ℟.

℣. Domine exaudi &c. ℟.

℣. Dominus vobiscum &c. ℟.

Oremus.

Conjuro te, & bene✝dico te charta, per verba illa tituli triumphalis Salvatoris Domini nostri JESU Christi, & per omnia illa verba, quæ dicuntur de Creatore omnium creaturarum; qui potest tribuere, & facere, quod tantum obtineas virtutem, ut omnia quæ supra te scribentur ad effectum salutis æternæ perducere valeas; ut omnis fallacia, & virtus diaboli exeat de te, & intret in te omnis virtus prædicta sinè mora. In nomine Pa✝tris, & Fi✝lij, & Spiritûs Sancti, Amen.

Aspergatur aquâ benedictâ.

Charta in majori quantitate semel benedicta servetur, ne toties quoties benedici debeat.

Spe-

Speculum Religiosorum, & Confessariorum.

Hactenus quæ pauca præsens dedit libellus, utique & potissimum pro directione notata sunt proximi: Ne autem & ipse Director aliorum, irregulariter & sine regula sui vivat, & salutem aliorum quærat, suam autem negligat (præter Regulam ter sanctè professam, ac tot sanctas constitutiones) eidem pro quotidiano usu, ac accremento suæ salutis, in vicem Religiosi speculi, has sequentes 60. Divi Bonaventuræ Sententias indies inspiciendas expono, & ruminandas.

1.

Coronam in Religione labor præcedit, & pugna.

2. Tutus in Religione vivit, non qui sibi, sed qui Deo vivit.

3. Semper Religiosus deficit, qui in sua vocatione non semper proficit.

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4. Religioſus, qui aliena curat, ſibi ſuisque deeſt.

5. Deo ſervire non poteſt Religioſus, qui ſibi non dominatur.

6. Non quamdiu in Religione fueris, ſed quàm bene in ea vixeris, refert.

7. Furtum facit, qui ſine fructu in Religione vivit.

8. Quomodo morietur in Domino Religioſus, qui in vita pro Domino non fuit laborioſus?

9. Malè utitur cella, qui in ea, vel non agit cum Chriſto; vel non laborat pro Chriſto.

10. Neſcit ſe amare Religioſus, qui nimiùm ſibi indulget.

11. Vult Deus ſervum ſuum cordatum, non delicatum.

12. Non Deo, ſed ſibi ſervit, qui in Dei ſervitio ſua procurat commoda.

13. Væ, væ, illi qui inter bonos malus eſt.

14. Non eſt humilis Religioſus,

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ſus, qui dedignatur, vel non optat ſperni.

15. Non eſt pauper, qui paupertatis non ſentit incommoda.

16. Non eſt obediens, qui obediendo proprium ſequitur judicium.

18. Religioſum ornat quidem ſcientia, ſed virtus coronat.

19. Væ tibi, qui alios verbo inſtruis, & exemplo deſtruis.

20. Venenum Religioſi, propria voluntas.

21. Cùm per urbem incedis, memento te Religioſum eſſe, non Pictorem.

22. Væ Religioſo, cui cordi magis eſt ſanitas, quàm ſanctitas.

23. Servus Dei non vivit, ut comedat; ſed comedit, ut vivat, & ſerviat Deo.

24. Servus Chriſti pro Dei amore non curat propria incoñoda.

25. Religioſus negligens, lætitia dæmonis.

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26. Religiosus curiosus, oblivio sui.

27. Quo magis laboras pro Christo, eò plus debes Christo, quia fructus tuus est.

28. Absit à Religioso, vocem habere Jacob, & manus Esau.

29. Lingua Religiosi cordis, mentisque tuba.

30. Religiosorum exempla, mors, & vita sæcularium.

31. Quomodo eris lux mundi, si neque tibi luces?

32. Nescit lucrari Christum, qui nescit pati pro Christo.

33. Bonus Religiosus non minùs charus est Deo infirmus, quàm sanus.

34. Non erit clamor in valetudinario, si patientia fuerit in infirmo, & charitas in infirmario.

35. Non Religiosè vivit, qui venialia non curat.

36. Si venialia in sæculari displicent Deo, nunquid placebunt in Religioso?

37.

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37. Religiosum otiosum dæmon venatur & capit.

38. Religiosus litigiosus, officialis dæmonis.

39. Non est familiaris Deo, qui non est amicus orationis.

40. Extra sæculum nondum est Religiosus, quem Affinium nimia solicitudo tenet.

41. Veluti pilâ ludit dæmon cum Religioso vano.

42. Aliis prodesse, & sibi nocere, stultitia est, non charitas.

43. Bonus Religiosus non spernit mundum; gaudet autem se sperni à mundo.

44. Servus Christi studet esse Sanctus, & non cupit videri Sanctus.

45. Nihil Christo dedisti, si ei cor tuum totum non dedisti.

46. Religiosus fervens, flagellum dæmonum.

47. Religiosus iracundus, fulmen inferni cuncta perturbans.

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48. Religiosus mansvetus, decentia status, & ornamentum Religionis.

49. Quid tibi proderit reliquisse sæculum, nisi pœnitentiam in Religione egeris?

50. Servus Christi patienter tolerat, parce loquitur, & multum laborat pro Christo.

51. Religiosus indifferens, Religionis gemma pretiosa.

52. Te reliqvisse mundum bonum est; sed agere, ut mundus relinquat te, melius est.

53. Ille verè est Religiosus, qui verè dicit:

DEUS Meus, & Omnia.

54. Religiosus proprietarius plus amittit, quàm furatur.

55. Inquietè vives, si una in te regnet passio, etiamsi reliquæ mortificatæ sint.

56. Non Superiorem, sed se fallit subditus, qui pro *nolle*, dicit se *non posse*.

57. Qui

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57. Qui ſuum Superiorem non habet loco Dei, nec Deus habebit eum loco filij.

58. Si in Religione inter bonos non bonus; quomodo in ſæculo inter malos bonus eris?

59. Qui in Religione pacem vult habere cum Fratribus, nemini contradicat.

60. Ingratus Religioſus ille eſt, qui putat ſe plus contuliſſe Religioni, quàm accepiſſe.

Ultima.

Religioſus exceſſivo vino deditus ac ebrioſus, eſt Idolum pictum & fictum; Gener Scandalorum, profanator Religionis, virtutum Carnifex, Bacchi Collega, & Baccalaureus diaboli.

IN-

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NB. I.

INDULGENTIÆ PERPETUÆ

Pro Orantibus ad pulsum Salutationis Angelicæ.

BENEDICTUS PP. XIII.

Ad perpetuam rei memoriam.

INjunctæ Nobis divinitùs Apostolicæ servitutis ratio postulat, ut cœlestium munerum thesauros dispensationi nostræ à Domino creditos fideliter erogemus, cùm id ad augendam in terris Beatissimæ, atque Augustissimæ Cœli Reginæ Virginis DEIparæ MARIÆ, Patronæ, & Advocatæ nostræ venerationem, excitandámque, & confovendam erga illam fidelium devotionem, ac ad animarum salutem speremus in Domino profuturum. Itaque de Omnipotentis DEI misericordia, ac Beatorum Petri, & Pauli Apostolorum ejus authoritate confisi, omnibus, & singulis Christi fideli-

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delibus verè pœnitentibus, & confessis, ac sacra Communione refectis, qui manè, aut meridiè, seu vesperè ad pulsum Campanæ Angelus Domini nunciavit MARIÆ, & concepit de Spiritu Sancto. Ecce Ancilla Domini, fiat mihi secundùm verbum tuum. Et Verbum Caro factum est, & habitvit in nobis, *cum tribus* Ave Maria *flexis genibus devotè recitaverint, & pro Christianorum Principum concordia, hæresum extirpatione, ac Sanctæ Matris Ecclesiæ exaltatione pias ad* DEUM *preces effuderint, plenariam in uno die cujuslibet mensis dumtaxat, per unumquemque Christi fidelem ad sui libitum eligendo, lucrifaciendam omnium peccatorum suorum Indulgentiam, & remissionem misericorditer in Domino concedimus; in reliquis verò anni diebus iisdem Christi fidelibus verè contritis, quoties id egerint, centum dies de injunctis eis, seu alias quomodolibet debi-*

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debitis Pœnitentiis in forma Ecclesiæ consueta relaxamus: præsentibus perpetuis futuris temporibus valituris. Volumus autem, ut earundem præsentium litterarum transumptis, seu exemplis etiam impressis, manu alicujus Notarij publici subscriptis, & sigillo personæ in Ecclesiastica dignitate constitutæ munitis, eadem prorsus fides ubique habeatur, quæ ipsis præsentibus haberetur, si forent exhibitæ, vel ostensæ. Datum Romæ apud Sanctam Mariam Majorem sub Annulo Piscatoris die XIV. Septembris 1724. Pontificatûs Nostri anno primo.

F. Card. Oliverius.

2. In Rubricis novi Breviarij nostri Ordinis, Tit. VIII. num 88. & 89. Fratribus, Monialibus, & Tertiariis nostris enixè commendatur Statio SS. Sacramenti; id est, ut singulis diebus vesperi coram summo Altari se sistant, & ibidem 6. Pater, & Ave,

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Ave, *cum totidem* Gloria Patri &c. *extensis brachiis orent; sic enim quotidie Indulgentias lucrantur plenarias. Ex concessione Julij III. & confirmatione Inoc. XII. 19. Maij, 1694.*

3. *Eodem Titulo n.* 90. *Nostrates studiosè incitantur ad sedulo recitandam Coronam B. M. V. septem decadibus constantem; qua devotione quotidie promerentur Indulgentias Plenarias etiam Animabus in Purg: existentibus, per modum suffragii applicabiles, ex Concess. Leonis X. & Pauli V. & novissima Confirmatione Innoc. XI. 15. Maij, Anno* 1688.

Quidam autem scire cupientes, quæ Indulgentiæ sint concessæ, tam recitantibus, quam intervenientibus Divini Officij recitationi, ac Missarum celebrationi in Festivitatibus, & Octavis SS. Corporis Christi; Immaculatæ Conceptionis B. M. V. & SS. Nominis JESU. Ego ergo eorum piæ devotioni satisfacere cupiens curavi omni, qua potui diligentia, eas ex pluribus

Sum-

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Summorum Pontificum Bullis fideliter extrahere, ac in lucem prodere, ut Fideles magis incitentur ad eas in supradictis diebus acquirendas. Videatur Bulla Urbani IV. Transeamus de hoc mundo. *Martini V.* Ineffabile Sacramentum, *& Eugenij IV.* Excellentissimi Corporis. *In Bullario Cherubini. Tom. I.*

Summarium Indulgentiarum concessarum pro Festivitate, & Octava SS. Corporis Christi.

Omnibus Christi Fidelibus vere penitentibus & confessis, qui in primis ipsius Festi Vesperis interfuerint; quingentorum dierum concessa est Indulgentia.

2. *Qui Matutinali officio Festi ejusdem, quingentorum dierum.*

3. *Qui verò Missam audierint, vel si Sacerdos fuerit, celebraverit, quingentorum dierum.*

5. *Pro qualibet hora minori, ducentorum dierum: quibus enumeratis,*

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tis, constituunt annum mille, & ducentorum dierum.

5. *Item in secundis Vesperis ipsius Festivitatis, quingentorum dierum.*

Præterea, qui per totam octavam supradictæ Festivitatis, Divinis Officijs Matutini, Vesperarum, Missarum, aliarumque horarum interfuerint, qualibet die, trecentorum dierum lucrantur Indulgentiam.

Pro Festo, & Octava Immaculatæ Conceptionis.

Sciendum est, Sixtum IV. in Extravaganti. Cum præexcelsa, de Reliq. & Venet. Sanctorum, *omnibus Christi Fidelibus utriusque Sexûs Officium Immaculatæ Conceptionis, &c. recitantibus aut illius recitationi intereſſentibus tam in die Festivitatis, quam per octavam, eosdem Indulgentias concessisse, quas ipsius prædecessores Romani Pontifices dicentibus Officium SS. Corporis Christi, aut ejusdem recitationi intereſſentibus concesserunt pro die, & octa-*

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octava hujus solemnitatis. Rubr. partic. Brev. Franciscani num. 51.

De Festivitate SS. Nominis JESU.

Idem dicendum est de Festo, & Officio SS. Nominis JESU, pro quo concessa sunt à Clemente VIII. illamet Indulgentiæ quæ supra enumeratæ sunt pro Festo SS. Corporis Christi; dummodo Christi Fideles, dum illud recitant, aut eidem intersint, semel devotè dicant quinquies Pater noster, *& totidem* Ave Maria *pro felici statu Romani Pontificis, & S. M. E. &c.* eadem Rubrica num. 53. & 54.

Unde excitandi sunt Fideles ad eas lucrandas, tam medio officiorum prædictorum, quam celebrando, aut devotè audiendo Missam. Utq. eas in prædictis diebus lucrari queant Christi Fideles, expediens erit, Matutinum prædictarum Festivitatum anticipare in serò post Completorium, &c.

Ad

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Ad majorem autem noſtrarum Eccleſiarum decorem, & animarum profectum, hic adnoto dies Solemnes, quibus in omnibus Eccleſiis noſtri Ordinis eſt Indulgentia Plenaria pro omnibus Chriſti Fidelibus; incipiuntque a primis Veſperis, uſque ad ſolis occaſum diei Feſtivæ.

Jan. 31. In Feſto B. Ludovicæ Albertonæ.

Mart. 9. S. Catharinæ Bononien.

Maji 17. S. Paſchalis Babylon.

Maij 20. S. Bernardini Senenſis.

Junij 13. S. Antonij de Padua.

Julij 9. BB. Martyrum Gorcomienſium.

Julij 14. S. Bonaventuræ Card. Ep. & Doctoris Seraphici.

Auguſti 2. Dedicatio Baſilicæ Sanctæ Mariæ Angelorum.

Auguſti 12. S. Matris Claræ.

Auguſti 19. S. Ludovici Eppi Toloſani.

Sept. 4. Transl. S. Roſæ Viterb.

Octob.

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Octob. 4. S. P. N. FRANCISCI.
Octob. 19. S. Petri de Alcantara.
Octob. 23. S. Joan. à Capistrano.
Novemb. 12. S. Didaci.
December 8. Immaculatæ Conceptionis B. M. V. *Intelligo tamen, nisi constet eas aut expirasse, aut esse cassatas.*

Has porro Indulgentiarum dies, curent PP. Concionatores sedulo & fideliter tum per domesticus, tum per extraneas Cathedras prævie esse publicatas; ne Thesaurus concessus inutiliter deliresçat sepultus: Patres autem Confessarij eum diligenter effodiant, per indefatigatam ut patientem Confessionum exceptionem; ne populus desidibus pro more, & negligentibus exprobret illud Evangelij: Messis quidem multa, operarii autem pauci, *& sæpe nulli. Horum autem operariorum defectus, ut plurimum accresçit ex negligentia, & nullo zelo, aut invigilantia Superiorum; sed sicut Pastor ita & Grex, quo-*

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quorum venter DEUS *est. Ex quo tandem sequitur (visa impietate Religiosorum) impietas summa etiam in plebe:* Qualis enim Sacerdos, talis & populus: *Cujus tamen sanguinum* DEUS *exquiret de manu Sacerdotis, non sine infallibili retributione, ac vindicta.*

NB. II.

Anno Sancto seu anno Jubilæi *extra Urbem omnes Indulgentias plenarias suspendi. Ab hac tamen restrictione eximuntur Indulgentiæ concessæ constitutis in articulo mortis, ac pro defunctis.* Ita Urban. VIII. 1625. & alii. Nec *suspenduntur Indulgentiæ personis aliquibus particularius concessæ; nec privilegia Religiosorum; nec Bulla cruciatæ alicubi publicata; nec indultæ* per Trid. Sess. 24. c. 6. *expressa & concessa Episcopis absolvendi & dispensandi cum suis subditis in Irregularitate, in impedimento Matrimonij, & petendi debitum; nam hæc omnia ju-*

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ri communi eis debentur. Ita Sbogar. Tract. 104. n. 4. *& plures Casuistæ, quos in puncto Jubilæi & Indulgentiarum liceat, imo consulere oporteat.*

Indultum.

Carmelitarum Congregationis S. Eliæ, Ordinis B. V. MARIÆ de Monte Carmelo; quo omnibus & singulis tum Provincialibus tum Conventuum ac Residentiarum nostræ Franciscano-Sclavonicæ Provinciæ p. t. existentibus Superioribus, plenaria conceditur facultas, devotum Christi populum, ad Sacram eorum Confraternitatem recipiendi, ac Sacra Scapularia imponendi. Decretum porro, seu tenor licentiæ est, ut sequitur.

Fr.

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Fr. Carolus Franciſcus à Beato Joanne à Cruce Præpoſitus Generalis Carmelitarum Diſcalceatorum Congregationis S. Eliæ, Ordinis B. V. MARIÆ de Monte Carmelo, ac ejuſdem Sancti Montis Prior; univerſis Patentes noſtras litteras inſpecturis, ſalutem in Domino ſempiternam.

NOs pium conſiderantes, quem erga Beatiſſimam Virginem MARIAM de Monte Carmelo gerit affectum, Adm. R. P. Fr. Ladislaus Szente, Ordinis Minorum Obſervantiũ, Provinciæ S. Ladislai in Sclavonia Miniſter Provincialis, ac cæteri in eadem Provincia exiſtentes; ad inſtantiam ejuſdem A. R. P. Ladislai Szente, Ipſi, ac R. Patri Capiſtrano Styber, nec non omnibus RR. PP. Miniſtris Provincialibus, &

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Guardianis pro tempore in præfata Provincia, ac toto Regno (*seu Provincia*) Sclavoniæ existentibus, de quorum probitate, ac prudentia, multùm in Domino confidimus, facultatem ad beneplacitum nostrum, sive successorum nostrorum, impartimur, ut Habitus sive Scapularia parva à Confratribus & Consororibus Confraternitatis Beatissimæ Virginis MARIÆ de Monte Carmelo gestari solita benedicant, atque ipsis imponant, cum benedictione & cæremoniis consvetis; & ut ad participationem omnium bonorum spiritualium Ordinis nostri admittere, itemque benedictionem, ac plenariam Indulgentiam in articulo mortis impendere valeant: Dummodo id fiat in Oppidis, & Locis, ubi Conventus, vel Sacerdotes Ordinis nostri non reperiuntur: nomina autem conscripta ad Eccleſiã

Con-

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Conventûs Minorum Obſervantium Varasdinenſis, ubi adeſt erecta præfata Confraternitas, vel ad Conventum viciniorem Ordinis noſtri tranſmittant, ut in libro Confraternitatis notentur, ac Confratres, & Conſorores de eorum, ac reſpectivè illarum obligationibus ſolicitè admoneantur. Volumus autem, ne quæſtus, ſive lucrum, etiam ſub ſpecie eleemoſynæ videatur quæri pro Habitu ſeu receptione ad Habitum. In quorum fidem &c. Datũ Senis in Tuſcia die 25. Maij 1723.

Fr. Carolus Franciſcus à B. Joanne à Cruce Præpoſ: Generalis. *ut ſupra M. â.*

Fr. Petrus Franciſcus à S. Conſtantio Secretar.

(L. S.)

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Er-

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Errata Corrige

Non ſingilatim expoſita calculando (quæ exponere partim piguit, partim puduit) ſed ſingula attentius legendo, ac defectum mortui preli, viva ratione ſupplendo, & corrigendo. Facile Lector, in obvios impingendo errores, huic innocenti compatieris libello, ſi nec ipſammet, qualis ipſe es, creaturam rationalem (quæ paulo minus ab Angelis ornata eſt, & honorata) imo nec Angelicam, ſine defectu ſubſtitiſſe, aut hodiedum ſubſiſtere humiliter confeſſus fueris. Hæc porro, quæ præinſerta ſunt, exercitij gratiâ (ſine tamen majori ſtudio, ac inter plures variarum occupationum & diſtractionum ſtrepitus) compendioſe in unum collecta & compilata ſunt; non, ut tam viles me doctioribus præferam regulas, aut in agendis tam ſterilem præſcribam methodum: ſed ut Idiotis ac imperitioribus, ſæpiusque omni libello ac ſpirituali Directorio

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rio deſtitutis Confeſſariis, ſi non in toto ſaltem in parte, ac pro obvia eorum neceſſitate, ſuccurſum præſtem. Utere ergo datis, in Nomine Domini; & adlaborantis ne inſultes nomini.

Interim

TIbI DEO,

sVbſternor ego C*InI*S,

qVI prInCIpIVM es,

&

FInIs.

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